

The SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA.

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The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,

COMPOSED OF ALL MEMBERS OF THE CHURCH,

Represented in the **BOARD OF MISSIONS**, which meets triennially and is composed of both Houses of the General Convention and the Board of Managers.

THE MISSIONARY COUNCIL,

which meets annually, is composed of all the Bishops and an equal number of Presbyters and an equal number of laymen.

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The Stated Meetings of the Board of Managers are held on the second Wednesday of each month, at one o'clock in the afternoon.

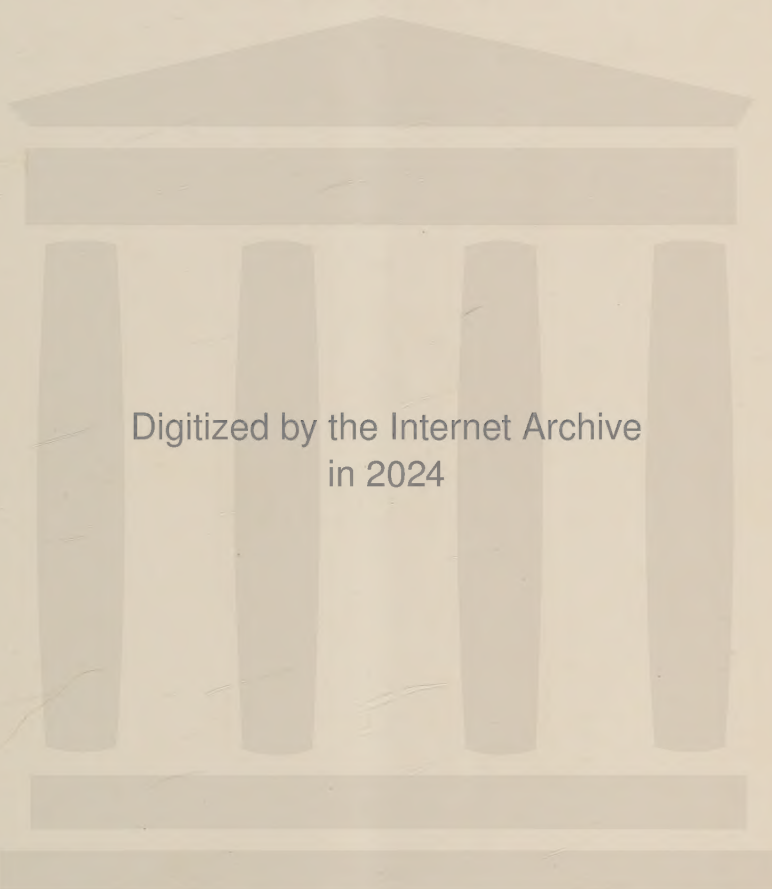
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22 BIBLE HOUSE, NEW YORK.

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BETHLEHEM.

[From an Engraving by H. Hofmann.]

1906

THE SPIRIT OF MISSIONS.

VOL. LII.

DECEMBER, 1887.

No. 12.

ADVENT AND EPIPHANY APPEAL.

TO ALL THE MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH:

Dear Brethren:

WE ask of you, in the Name of Christ and His Church, your sympathy, your prayers, and your gifts for the maintenance of our Mission Work during the coming year. We are not unmindful that you give for your own parish, for missions in your own diocese, for special objects which come before you, for individuals in whom you are interested.

We would not withdraw your sympathy from any one of these, nor make your contributions for them less. It is doubtless your duty and privilege to do all that you are doing.

But there is an obligation to a larger duty which rests upon the Church as a whole. When our Lord said to the eleven Apostles, "Go ye into all the world, and preach the Gospel to every creature," He said it to them, not merely as individuals, but as a body. To the whole Church, in its corporate capacity, is the Commission given.

In the performance of this solemn charge we have constituted a Board of Missions to which its execution is entrusted; but the members of that Board are simply your agents. It is their gifts and yours which must provide the means for doing what our Lord has commanded us to do; and for this every individual member of the Church is bound to contribute according to the resources which God has put in his power.

Than this there is no more sacred obligation existing. It is as much a duty as it is to keep any one of the Ten Commandments. It comes nearer to our hearts than any of these. It is enforced by a more constraining motive: that as Christ loved us, and gave Himself for us, so should we give to make others sharers in His love.

To shut up one's sympathies and gifts to the bounds of his own congregation, or neighborhood, or diocese, is so utterly opposed to the spirit of Christ's religion that it should seem incredible of any member of Christ, did not stubborn facts compel us to acknowledge with shame that it is done by many who call themselves Christians.

It is this command of Christ to preach the Gospel to every creature which now appeals to you. His work in the world is not yet done. We who have

entered into fellowship with Him in His Church, are pledged to be fellow-workers with Him in its accomplishment.

Yet, the largest contribution from any diocese during the past year for the general work was only two dollars and twelve cents for each communicant. From several dioceses the average was less than ten cents each communicant; and there were more than fifteen hundred parishes which did not contribute one cent to the treasury of the Board.

Does it not look as though there were very little giving from religious principle, and must we not conclude that there are many who do not care whether Christ's work in the world goes forward or stands still?

Dear Brethren of the Clergy: We believe that, under God, the power to change this sad condition of things rests largely with you. To a great extent it is for you to say whether your congregations shall be in active sympathy with mission work, or indifferent to it. Your zeal will be communicated to the members of your flock. Your indifference will make them perpetually indifferent. If in your heart you believe that as the Father sent the Son into the world so Christ has sent you to make His Gospel known, you will surely seek to make those committed to your charge realize how great is the duty and how blessed the privilege of giving largely, not only for the maintenance of the Church at home, but also for the support of its missions in the Domestic and Foreign field.

Will you give your congregation, however small or poor, the opportunity of contributing? And will you stir up the hearts and minds of your people by cherishing so genuine an interest yourself that they cannot fail to be affected by it?

And you, dear Brethren of the Laity, will you not each make the performance of this duty a matter of personal consideration? Will you not each ask yourselves, "Am I giving as I ought to give? Considering how much I spend for my own comfort, are my gifts for carrying the Gospel to others what they ought to be? I profess to serve the Christ upon whom all my hopes of everlasting life depend; am I loyal to Him while I am spending more for self-indulgence than I give to make Him known to those who know Him not, but whom He longs to save?" Will you take these questions home with you for earnest, honest consideration before God?

If you will all do this, we are sure what the results will be: you who have not given will begin to give; and you who have given will give more than ever before, and the treasury of the Lord will be full.

We should have for the work of the Society, Domestic, Foreign, Indian and Colored, at least *Four Hundred Thousand Dollars* for this present fiscal year.

O. W. WHITAKER,	} <i>Special Committee.</i>
WILLIAM R. HUNTINGTON,	
BENJ. STARK.	

WILLIAM S. LANGFORD,
General Secretary.

R. FULTON CUTTING,
Treasurer,
22 Bible House.

MISSION ROOMS, Advent, 1887.

New York.

PROCEEDINGS OF THE MISSIONARY COUNCIL.

THE Missionary Council as constituted by the last General Convention, met in St. James' Church, Philadelphia, on Tuesday and Wednesday, October 25th and 26th.

The Council was opened at half-past ten on Tuesday morning with an administration of the Holy Communion by Bishop Williams, Presiding Bishop, assisted by Bishop Whitaker, of Pennsylvania, and Bishop Bedell, of Ohio; Bishop Tuttle, of Missouri, delivering the sermon, from Romans x., 1.

Upon the conclusion of the service the Presiding Bishop took the chair, and the roll was called by the General Secretary of the Board of Managers. The Rev. Dr. Henry Anstice, rector of St. Luke's Church, Rochester, was then elected Secretary, after which a recess was taken until two o'clock in the afternoon.

After the recess rules of order were adopted, and the annual reports of the Board of Managers and of its Treasurer were read. On motion of Bishop Neely, of Maine, the report of the Board of Managers was referred for consideration and recommendations to a special committee of five members. The President appointed upon this committee, Bishop Neely, the Rev. Drs. Courtney and Elliott, the Hon. H. P. Baldwin and Mr. J. H. Shoenberger.

On motion of the Rev. Dr. W. C. Langdon the following resolution was adopted :

Resolved, That a committee of three Bishops, three Presbyters and three laymen be appointed by the Chair, charged to report briefly to this meeting and more fully to the next meeting of this Council, what policy can be recommended to the Board of Managers or what measures can be suggested to the Episcopate, whereby the Church can be brought to a fuller realization of the great missionary purposes of her charge in this land, her missionary zeal be more effectively aroused, and her missionary energies brought out in some proportion to the greatness of her latent power, whether in respect to the men needed for her active missionary work, or in respect to the means necessary to sustain them in the field.

The committee named under this resolution was constituted of Bishops Whipple, Whitaker and Potter, the Rev. Drs. Greer, Eccleston and Nicholson, and Messrs. F. R. Brunot, Lemuel Coffin and John A. King.

On motion of Bishop Whipple the following resolution was adopted :

Resolved, That the Missionary Council does hereby request the House of Bishops to create the Territory of Alaska into a missionary jurisdiction, and that they nominate a Missionary Bishop for such jurisdiction.

By permission of the Council the Rev. Wm. V. Tunnell presented and read a memorial from a conference of clergymen engaged in work among colored people, recently held in Baltimore, which memorial was then referred to the special committee on the report of the Board of Managers.

On the reassembling of the Council in the evening, after a recess, the Rev. Dr. Courtney presented the following report of the special committee on the annual report of the Board of Managers, etc., which was adopted :

The Committee to whom were referred the Report of the Board of Managers of the Domestic and Foreign Missionary Society, the Report of the Commission for Work among the Colored people, and a Memorial from a Conference of Colored Ministers, respectfully report that they have learned with great satisfaction of the work discharged by the Board

of Managers as recorded in the report laid before them; and rejoice in the prospects of increased zeal and means for the prosecution of the important interests entrusted to them.

The Committee recommend to the Council the full consideration of the subject of work among the colored people, as outlined by the report of the Commission, and also by the Memorial from a Conference of Colored Ministers.

The Committee would express their satisfaction with the decision of the Board of Managers in regard to the China mission to leave all matters in abeyance by Bishop Boone's request in the hope that he could harmonize all differences; and respectfully suggest that pending further information the subject should not be made matter of discussion at this session of the Council.

For the Committee,

H. A. NEELY, *Chairman.*

A full discussion of the work among the colored people was then begun, to a participation in which, on motion of Bishop Littlejohn, the Rev. Dr. Porter, of Charleston, was invited by the Council; and on motion of the Rev. Dr. Eccleston the following resolution was adopted :

Resolved, That the clergy of the Church be requested to give the offertory on the fourth Sunday in January to the work of the Commission for Work among the Colored People, unless their aid can be better and more conveniently given in some other time or way.

The Council met on Wednesday, the second and last day, at nine o'clock, when Morning Prayer and the Litany were said by Bishop Coxe and the Rev. S. O. Seymour, and the benediction was pronounced by Bishop Whipple.

After the reading of the minutes of the previous day's proceedings, the discussion of work among colored people was resumed, and, on motion of the Rev. J. B. Newton, it was

Resolved, That the Commission for Work among the Colored People is requested to inquire into the character and efficiency of the theological schools for colored students and report to the next meeting of this Council.

The following resolution was presented by the Rev. Dr. Courtney, and, on motion of Bishop Doane, referred to the Board of Managers :

Resolved, That the Council suggests to the Commission to take into its consideration the question of the advisability of associating with its members some representatives of the colored people, as furnishing the Commission with valuable information likely to be obtained in no other way.

On motion of the Hon. John A. King a resolution was adopted thanking Bishop Tuttle for his opening sermon, and ordering that it should be published for distribution among the clergy and laity and be bound up with the proceedings of the Council.

On motion of Bishop Starkey the Hon. L. Bradford Prince made an informal report of the work of the Church Building Fund Commission, which was referred to the Board of Managers, and the following resolution was afterward adopted:

Resolved, That this Missionary Council, fully appreciating the vast practical importance of the work of the Church Building Fund Commission, earnestly recommends that all parishes that have not already made their contribution for 1887, do so on the day suggested by the Bishops—the second Sunday in November—or as soon thereafter as may be

practicable; and it also commends the Building Fund to the laity for individual donations and bequests, and that a copy of this resolution be sent to every clergyman of the Church having the cure of souls.

Resolutions were also adopted commending to the Church the Missionary Enrolment Fund; appointing a committee of three, under the chairmanship of Bishop Neely, to submit to the Board of Managers a scheme of diocesan support of General Missions, and ordering the printing of the proceedings of the Council; after which a recess was taken until two o'clock in the afternoon.

On reassembling the Rev. John McKim and Dr. Henry W. Boone upon invitation of the Council made addresses on mission work in China and Japan respectively, which were listened to with great interest, and, upon the suggestion of the Rev. Dr. Satterlee, were followed by silent prayer for missions, and the saying of the Lord's Prayer.

The General Secretary of the Board of Managers presented the Sixteenth Annual Report of the Woman's Auxiliary, and the following resolution was adopted:

Resolved, That this Missionary Council has heard with great interest and pleasure the report of the Woman's Auxiliary to the Board of Missions, and congratulates the Auxiliary upon the evidence of its growth and increasing influence, and cordially commends it to the hearty co-operation of the Bishops, clergy and laity of the Church.

After the adoption of a resolution of thanks for their hospitality to the general committee of the Diocese of Pennsylvania and the rector, wardens and vestrymen of St. James' Church, the Council adjourned *sine die*.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, NOVEMBER 9TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), and Scarborough; the Rev. Drs. Hoffman, McVickar, Reese, Davies, Shipman, Swope, Hall and Huntington; and Messrs. Coffin, Stark, Fuller, King, Shoenberger, Mills, Cutting and Whitlock. Of the members *ex-officio* the Right Rev. Drs. Brown, Seymour and Gilbert were present.

— The General Secretary laid upon the table the report of the Board of Managers to the first meeting of the Missionary Council; the annual reports of the Board upon Domestic and upon Foreign Missions, with accompanying documents; the original copy of the proceedings of the Missionary Council; and the annual report of the Commission on Work among the Colored People.

— A communication was also submitted and read from the Secretary of the House of Bishops, announcing the establishment, at a special session, held in Philadelphia, October 27th and 28th last, of the Territory of Alaska as a Missionary Jurisdiction, and the election of the Rev. Abiel Leonard, rector of Trinity Church, Atchison, Kansas, and the Rev. James S. Johnston, rector of Trinity Church, Mobile, Alabama, as Missionary Bishops respectively of the jurisdictions of Nevada and Utah, and Western Texas.

— The Right Rev. Drs. O. W. Whitaker and T. A. Starkey were elected to fill vacancies in the Board, and have accepted their election.

— The Treasurer of the Board was instructed to continue payments for the work among colored people to the several Bishops as last year, upon the request of the Commission on Work among the Colored People.

— The Treasurer of the Board was also authorized to pay during this fiscal year such sums as may be called for by the Commission up to the amount of \$2,000, for the salary of a secretary to be appointed, and for travelling and other official expenses.

DEATH OF JAMES SAUL, D.D.

THE Rev. James Saul, D.D., who has been a member of the Board of Managers since 1880, died at the Episcopal Hospital in Philadelphia, November 16th, 1887, in the ninetieth year of his age. Dr. Saul had been an inmate of the hospital for two months past, gradually failing in his powers until his death from the infirmities of old age.

After an honorable and successful business career Dr. Saul entered the Ministry of the Church in 1861, and continued to take an active interest in charitable and missionary work up to the close of his life. In the Board of Managers he has been a most faithful member, often attending the meetings in great feebleness of body, but keeping a careful and intelligent acquaintance with the missionary work. His large and varied beneficence has encouraged many a good work, and the Bishops found in him a sympathetic friend and helper. He took an especial interest in the work among the colored people, and the Saul School in Mobile is one of the monuments of his generosity, while Petersburg, Virginia, and Cairo, Illinois, have enjoyed his benefactions in liberal gifts.

In the early part of last summer Dr. Saul contributed the sum of \$12,000 towards the endowment of the Missionary Episcopate in this country, and some years ago he contributed over \$6,000 to the endowment fund of St. John's College, Shanghai, China. These are but a few of the many beneficent acts for which the Church will hold the name of Dr. Saul in grateful and loving memory.

THE STUDENTS' MISSIONARY ASSOCIATION.

WE are very glad to learn that the members of the missionary society of the General Theological Seminary, in New York, propose to form a Church students' missionary association for the United States and Canada, "to consist of young men attending the nineteen theological seminaries and the eighteen universities and colleges of our Church, and the nearly fifty recognized Church schools." The purposes of the association will be to furnish information to the members of these institutions in all departments of Church work at home and abroad, to direct the attention of those preparing for Holy Orders to parts of the field or phases of the work where special help is needed, to promote intercessory prayer for the work and the workers, etc. The plan has the cordial endorsement of the Bishop of New York and the Dean of the General Seminary, and the labor of organizing the association is conducted by Messrs. F. N. Skinner and James Clarence Jones, respectively the executive and correspond-

ing secretary of the missionary society of the seminary. It is proposed to hold a preliminary convention at the General Theological Seminary, for organizing the association, on Friday, January 13th, 1888. The scheme is an excellent one, and we hope to hear from it hereafter.

THE BISHOP-ELECT OF NEVADA AND UTAH.

THE Rev. Abiel Leonard, Bishop-elect of the Missionary Jurisdiction of Nevada and Utah, is the second son of the Hon. Abiel Leonard, formerly a judge of the supreme court of Missouri. His great-grandfather, bearing the same name as himself, was a chaplain of General Washington's forces in 1776.

The Bishop-elect was born in Fayette, Missouri, June 26th, 1848, and was graduated from Dartmouth College in 1870, and from the General Theological Seminary in 1873. He was ordered Deacon by Bishop Robertson, of Missouri, on St. Peter's Day, 1873, in the Church of the Transfiguration, New York, and was advanced to the Priesthood by the same Bishop in St. Mary's Church, Fayette, Missouri. He was the rector of Calvary Church, Sedalia, Missouri, three years, and of Trinity Church, Hannibal, Missouri, four years. Since 1881 he has been the rector of Trinity Church, Atchison, Kansas.

The Rev. Mr. Leonard has held important positions as dean of convocation, examining chaplain, secretary of the diocesan convention, member of the standing committee, and deputy to the General Convention. He has been the local agent of this Society in the Diocese of Kansas, and is well fitted by his missionary zeal, large experience and eminent ability for the office and charge to which he has been chosen.

THE BISHOP-ELECT OF WESTERN TEXAS.

WE are indebted to the *Church News*, of Mississippi, for the following notice: "The Rev. James Steptoe Johnston, recently elected Bishop of the Missionary Jurisdiction of Western Texas, is the youngest son of that tried and true veteran in the councils of the Diocese of Mississippi, Captain James S. Johnston, of Church Hill, known to most of his familiars as 'the Sage of Auburn Hill.' The Bishop-elect was born at Botetourt, then his father's country seat, near Church Hill, in Jefferson county, Mississippi, June 9th, 1843, and was baptized in infancy by the Rev. James A. Fox. He was educated first at Oakland College, Mississippi, and afterwards at the University of Virginia, which he left at the breaking out of the war to join the Confederate army.

"In 1865 he married Mary M. Green, daughter of A. A. Green, Esq., and was confirmed by Bishop Green, in November, 1866. Having after the war begun the study of law, he was admitted to the bar in June, 1868, but soon abandoned this profession for the Sacred Ministry, and was admitted candidate for Orders, in July, 1868, ordered Deacon in Christ Church, Vicksburg, December 22d, 1869, and Presbyter in Trinity Church, Natchez, April 30th, 1871, both by Bishop Green. His first charge was the parish of St. James, Port Gibson, from January, 1870, to April, 1876, then Mount Sterling, Kentucky, until Feb-

ruary, 1880, when he was called to the important cure of Trinity Church, Mobile, which he has since held. He was elected Bishop as above stated on October 28th, 1887. Our best wishes go with him, and our earnest prayers for the blessing of Almighty God upon his labors."

We are informed that the Rev. Mr. Johnston's consecration to the Episcopate is appointed to take place in Trinity Church, Mobile, on the Feast of the Epiphany, January 6th, 1888.

DIVERSITY OF POPULATION.

THE Bishop of Fond du Lac in his last convention address calls attention to the variety of nationalities that compose the population in his diocese. The other dioceses in Wisconsin and in other western states and territories contain, if not so large a proportion of the foreign element, still so great a variety of people as to present practically the same problem for ministering to their spiritual needs. The Church in this country has questions to deal with which will require the largest wisdom and the widest charity. Bishop Brown says:

Probably no diocese in the country is more largely and diversely foreign than this. Three-fourths of the people, perhaps, are of foreign birth or parentage. Germans, Belgians, Swedes, Norwegians, Danes, Hollanders, Polacks, French, Canadians, Welsh, Bohemians, and a few Russians. Finns and Icelanders are resident here, besides our own Indians: the Oneidas, Chippewas, Menominees, Winnebagoes and Pottawattomies. Not for a moment can the Bishop think of retiring before the multitude of newcomers. He has sufficiently studied the condition of the field to be sure that its opportunities of usefulness are specially great and important. Our new citizens cannot bring with them their former surroundings and their old spiritual defences and guides. They are open to new opinions, principles and aims. Whatever their creed may have been in their fatherland, they are in danger in this country of the allurements of unbelief, lawlessness, and sectarianism. The Church's policy toward them should be one of loving aggression. The Church ought to meet them with a warm welcome and with missionaries able to serve them in their own speech. She could concede to them, so far as truth and purity of doctrine and life may permit, their former liturgical habits and social customs, and wait patiently until they grow to be one with her in language and manner of life.

THE INTER-SEMINARY MISSIONARY ALLIANCE.

THE annual meeting of the Inter-Seminary Missionary Alliance was held this year in Christ Church, Alexandria, Virginia, October 27th to 30th, and was of very great interest. Professor Grammer of the Alexandria Theological Seminary, in writing of it to the *Southern Churchman*, says that he has been present at several conventions of the Alliance, and pronounces this last meeting "the most successful of those with which he has any acquaintance." He further says :

The assembly of young men, numbering 240 candidates for the Ministry, was the largest gathering of this kind, save one, that has ever been held on this continent. More seminaries were represented than at any previous session of the Alliance. It was the first convention in the South, and the first held under the auspices of an Episcopal seminary. These circumstances all conjoined to make it an occasion of unusual interest. Moreover, there was among the delegates a brotherly love and missionary zeal which is, I believe,

unequalled in the history of the alliance, and certainly has no parallel in the meetings of any other organization.

Another account says :

Only those who were present can appreciate the work that the Alliance is doing for the young men of our seminaries. The influence of these two hundred consecrated young men on the youth of the place of meeting cannot but be of much value in directing their attention to a manly and heroic type of Christianity. The mutual help to the delegates derived from this exchange of greeting and the united dedication to a life-work for our common Master, is beyond calculation.

HALF A CENTURY OF FOREIGN MISSIONS.

A GOOD, though not by any means a complete, showing of the progress of Foreign Missions is made in the *Church Missionary Gleaner*, which compares the position of the Church Missionary Society in 1837, the year Queen Victoria came to the throne, and in the year 1887. During this period the society has begun twelve missions, and sent out nearly 800 men to evangelize the world. The annual income is now three times what it was fifty years ago. In 1837 Samuel Marsden, the Apostle of the Maoris, paid his last visit to New Zealand. Now heathenism has all but disappeared there, so that Carl Ritter, the great geographer, speaks of this as "the standing miracle of the age." In 1837 Kraf sailed, the pioneer of missions on the eastern coast of Africa. That was the year in which the first Brahman convert was baptized. In the same year John Thomas went to Tinnevely, and that desolate plain has been turned into a garden of the Lord. In place of devil-temples destroyed, there are now houses of prayer, and in place of the priests of Satan, there are 100 native clergymen shepherding 100,000 Christian adherents. In 1837, when Dr. Morrison had just died in China, an expedition was sent out to see whether it was possible to locate a missionary there. A new edict against Christianity and bidding defiance to the Christians' God had been issued by the emperor; but to-day there are not less than 30,000 Christian communicants connected with Protestant missions within the empire. The present position of Chinese officials toward Christianity would have seemed incredible to the missionaries of half a century ago. These are some of the features which mark the fifty years during which Queen Victoria has been upon the throne of England.

PRACTICAL CHRISTIAN UNITY.

THE Rev. Dr. Langdon, of St. James' Church, Bedford, Pennsylvania, published in the local paper a notice of the day appointed for intercession for missions, and gave a cordial invitation to all Christians to unite in its observance, closing with these words:

I respectfully and affectionately invite all my Christian brethren of this place who will—all who look forward in faith to one Kingdom hereafter, by whatever name they call themselves here—to unite with my own immediate parishioners on Tuesday evening next, that "with one mind and with one mouth" we may pray to God to hasten the time when the heathen shall be given to Christ "for an inheritance, and the utmost parts of the earth for a possession;" and when, here also at home, may be taken away from us "all

hatred and prejudice and whatsoever else may hinder us from Godly union and concord," that we may, in His own good time and in His own loving way, be so truly one that the world may believe that He has sent His Son to be the Saviour and Redeemer.

THE WHITES THE AGGRESSORS.

IN the recent outbreak of the Ute tribe of Indians it appears that the Indians were simply resenting outrages committed against them. The New York *Tribune* speaking of General Crook's report says:

General Crook's report on the recent Ute trouble shows that the whole difficulty was the work of white men and that the Indians were outrageously used and almost driven upon the warpath. According to General Crook, the attack upon the Utes by the white volunteers and the sheriff's posse was lawless, brutal, treacherous and wanton. They stole the horses of the Indians and destroyed their property, and they shot squaws and children. Their only "success" was in making a perfidious attack upon an Indian camp in open disregard of their own pledges, and even then, though they outnumbered the Utes four or five to one, they were obliged to retreat. But for the persuasion of Lieutenant Burnett, a strong party of Indians from the Ouray Agency would have made short work of Kendall and his posse. Colorow was guilty of no aggressive act. He only took up arms as a last resort in defence of his people, their wives and children, and he only fought when the sole alternative was standing to be shot down. In short, the whole trouble appears to have been even more discreditable to the whites than usual in such cases, and that is saying a great deal. Perhaps the best confirmation of General Crook's conclusions lies in the fact that the state authorities have found it necessary to make partial restitution to the aggrieved Indians. When it comes to that, the abuse must indeed have been flagrant.

BRIEF MENTION.

A DELEGATION representing various bodies interested in the education of the Indians, called upon President Cleveland recently to remonstrate against the broad interpretation put upon the order of the Interior Department prohibiting the use of any language but the English in the Indian schools. The delegation stated that the order interfered seriously with the religious instruction of the Indians, and that several mission schools had been compelled to suspend their work in consequence. The President replied that it was not intended that the order should be so literally construed as to forbid religious instruction in the Indian dialects.

A GENERAL conference is to be held in the city of Washington, December 7th to 9th, to consider important questions relating to the rapid increase of population in the United States, the moral and religious condition of the people and the best methods of dealing with social problems in our country, and especially to consider the question of co-operation among Christian bodies in the work of ministering to their moral and spiritual needs. Eminent speakers from different parts of the country will address the conference, among whom are Bishops Coxe and Harris, and Dr. Phillips Brooks.

BISHOP PARKER, of equatorial Africa, is earnestly asking for means to build a church at Freretown, in memory of his predecessor, the martyred Bishop Hannington, and those who fell with him in Uganda. The sum needed to erect a decent and lasting edifice for worship worthy to be a memorial of the pioneer Bishop, would be not less than \$10,000, and appeal is made to all who appreciate Christian heroism to contribute this modest sum for the glory of God, in providing for His worship and in keeping alive the memory of the leader, as well as in comforting and encouraging those who have taken up his work.

FOLLOWING upon Mr. Cornelius Vanderbilt's splendid gift of the railway men's building in New York, for the benefit of railway employees, we note a similar act of beneficence in the gift of the Seaside Institute in Bridgeport, Connecticut, established by the Messrs. Warner of that city for the physical, social and intellectual benefit of 1,100 women in their employ.

THE Rev. James Johnston, author of "A Century of Christian Missions," and organizing secretary of a general conference on Foreign Missions, which is to meet in London from the 9th to the 19th of June, 1888, has arrived in this country. His object is to confer with societies and friends of missions in America as to the best way of conducting the conference, and to secure the largest possible representation of those who are interested in Foreign Missions. Forty-eight societies of Great Britain have appointed some ninety delegates, and it is desired to have the United States and the Continent of Europe represented as fully as possible.

EIGHT special missionaries have gone to India, sent by the Church Missionary Society, and they will be accompanied by four ladies. The ladies propose chiefly to work among the English and Eurasian female population mainly in the large cities of the north of India. They will also visit the various zenana missions.

A VALEDICTORY dismissal of missionaries' meeting was held in St. James' Hall, London, October 11th, when the Church Missionary Society of England sped forth to their work in foreign lands thirty missionaries. During the year 1887 no less than 108 persons have sailed for work at Church Missionary Society stations.

THE Rev. Dr. R. G. Wilder, who established and for ten years edited with singular ability the *Missionary Review*, died in October last. A few days before his death he transferred the *Review* to the editorial control of the Rev. Dr. A. T. Pierson, the author of "The Crisis of Missions" and other works, and the Rev. Dr. J. M. Sherwood, the editor of the *Homiletic Review*. These gentlemen have secured as publishers Messrs. Funk & Wagnalls, and it is their intention to enlarge the *Review* at the start, making it a monthly of eighty pages. They have also decided to extend its scope, and to include in it a number of new features. The first issue under the new management will be that for January, 1888.

THE first issues of HOME AND ABROAD, for Advent, 1887, contained a misprint in the article, "One Way to Interest Children." It should read, "The first *Saturday* [not Sunday] in the month, we have a missionary meeting."

WITH OUR CORRESPONDENTS.

A CORRESPONDENT asks us to answer the following question in THE SPIRIT OF MISSIONS: "Is it well for one wishing to become a medical missionary to take a course at a theological seminary after graduating in medicine, or would it be better to pursue the study of medicine further by hospital practice, surgery, etc. ? That is, do you think an ordained minister would have time to pursue the practice of medicine ?" In reply to the above we would say, that it is not at all desirable to try to combine the theological with the medical preparation for work in Foreign Missions. If the intention is to become a medical missionary it is far better to give the time to thorough preparation for that work. This opinion is borne out by fifty years' experience of this Society, and was the judgment of the first Bishop Boone, who was himself a physician.

A LAY member of the Missionary Council writes: "I think the Council was a success and will do good. I wish the General Convention could be brought down to its numerical size, or rather the House of Deputies. There was much irrelevant talk; but it all was well meant and tended to the ventilation of important subjects about which there was much ignorance and misapprehension. It was good for us all to be there to hear the sermon of Bishop Tuttle and the touching words of Bishop Whipple, the sight of whom is an inspiration. The silent prayer was deeply affecting, and the speech of Bishop Doane under its influence was certainly very striking and appropriate."

A CLERGYMAN writes from the West: "As soon as it reached me I read through and through, without stopping, the September number of THE SPIRIT OF MISSIONS. I was stirred by it. I was on the eve of accepting the offer of a parish with a salary of \$2,500 and a house, and of leaving the missionary work I am now doing for *less than half* that salary. I determined to try to make both ends meet here, and remain where there is so much to be done for the Church. My Bishop tells me that I can be successful here, and that it is certain, under the circumstances, no one else can be; but I do most sadly need help to complete my church. On the 1st of December we shall have no place in which to worship. Still, THE SPIRIT OF MISSIONS has strengthened my faith, and I have decided to put it to the utmost test and I want you to know it."

A PASTORAL LETTER ON MISSIONS.

BISHOP SEYMOUR has recently issued a pastoral to the clergy and laity of his diocese (of Springfield) in preparation for observing the eve of St. Andrew's Day as a time of intercession for Missions, in which he says: We need not in lengthened discussion press upon you the importance of this matter. As Christians you know your duty in this regard, we are well aware, but we may without presumption remind you of a few facts which may stimulate you at this time to do your duty more faithfully and zealously than otherwise you would.

First: We as a Church have in our possession as a trust for the world—the nations of the earth, the universal family of man—the treasures of the Gospel in their fulness, and as trustees it is our duty to share our spiritual wealth with all whom we can reach by our efforts and our alms.

Secondly: The seething masses of our population in this country and in the old world, which are surging and swelling in open rebellion against God and man, show us by their ignorance and awful impiety and wickedness and folly, that a great debt lies at our door to them and their children, the debt, namely, of love, in giving them the knowledge of the first principles of the Gospel of Christ and access to the Word and Sacraments. Police, and prisons, and gibbets have their necessary place as re-

straints, but we have another and a higher office to fulfil. We must bring to bear upon the young and those who will listen, the forces of love supplied, and supplied alone, by the Gospel of Jesus Christ. We must anticipate the office of civil restraint and judicial punishment by educating men and women to believe and know that the doing God's service is perfect freedom.

Thirdly: We must remember that we have no time to lose, that our neglect now for a month or a year will increase our debt to these poor benighted brethren of ours a thousand-fold. We already inherit the neglects of our ancestors and of ourselves in days gone by. We and our fathers have sown the wind, and we are reaping the whirlwind. Let us pause and at once resolve that we will tithe our incomes, be they small or great, for the cause of Christ.

Fourthly: We must be loyal to principle, and bear in mind that for the accomplishment of the great work which we are called upon at once to do our general Board of Missions is the Church's appointed channel to make our offerings effectual for the blessed purpose to which we devote them. We must never allow preferences or prejudices to lead us to substitute individualism for obedience to law, for this involves the very anarchy which now so largely disturbs our present peace, and excites our alarm for

the future. We must trust our *accredited representatives*, and not for one moment be tempted to imitate those who would in any way directly or indirectly divert money from its legitimate channels, and seek to influence opinion and judgment and the character of teaching by the employment of a bribe. Our Board of Managers deserve our confidence and energetic support, and we must encourage them by our increased offerings with the assurance that we trust them, and mean to trust them, as deserving our support and gratitude.

Fifthly: We would remind you that we are generously helped by the Board of Missions, and in turn we ought to show our appreciation of what is done for us by making our offerings *as large and as widely distributed* as possible.

Sixthly: We would with modesty venture to suggest to the clergy that they should place the cause of missions clearly and fully before their congregations:

1. By sketching the field, Domestic and Foreign.

2. By showing how our Domestic Missions really involve the Foreign, since large con-

tingents of all nations are constantly coming to our shores to mingle with us and become a part of ourselves.

3. By selecting some one portion of the sphere of missionary work, which may for any reason have special claims or possess special interest in the case of any clergyman, and making it the subject of detailed statement as likely to arouse more attention and secure larger offerings than mere generalities would elicit.

Lastly: We would exhort you to keep the cause of missions constantly in mind. Let missions be remembered by the many. We hope that your offerings will be large, but we desire even more strongly that they may be general, that *every one* will give something, and that no one will give nothing. We should be glad if our clergy would count not only the amount contributed but the number of coins or bills which make up the offering. Let no one be discouraged because the sums given are small; if they are fairly in proportion to the ability of those who make the offering they are as acceptable in the eyes of God as if they amounted to hundreds of dollars.

LIBERAL GIVING IN INDIA.

BRITISH and other foreign residents in India give more than \$300,000 a year to the missions in that country, which shows what they think of them. The late Hugh Miller, M.D., after living many years in India gave to the missions \$100,000. The Rev. Dr. Butler, in his "Land of the Veda," in speaking of Colonel Gowan, says: "This devoted servant of God encouraged and stood by me in all my plans for the extension of our mission. He aided me in procuring homes for the missionaries, in establishing our orphanage and training school, and he built and endowed the schools in Khera Bajhera, so that his liberality to our mission work, up to the present, cannot be less than \$15,000." Were it not for the large gifts of the foreign official and unofficial classes in India, the work there would be much less extended than it is.

Some of the native princes and their officers also contribute liberally to the missions in their states. The Maharajah of Travancore has lately sent 500 rupees to the

Rev. Mr. Richards for his projected leper asylum at Allepie. The Prince of Baroda has recently sent \$2,000 to a mission school for girls in Bombay.

Of the contributions of the native Christians the Rev. J. T. Gracey, in his new book, entitled "India," writes as follows: "The contributions of the native converts themselves show most encouraging growth. The London Missionary Society said a few years since of its missions on the Malabar coast: 'Several of the churches are self-supporting; the contributions have reached \$7,000 a year, which, considering what is paid for labor in that country, is equal to \$40,000 at least of our currency.' The South India mission of the Church of England Missionary Society contributed one year \$13,582 gold. The aggregated contributions of the native Christian community in India, Burmah and Ceylon rose from about 60,000 rupees in 1861, to 159,124 rupees in 1871, and to 228,517 rupees in 1881."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

A SKETCH OF THE ALASKA MISSION.

THE Rev. Octavius Parker, accompanied by Mrs. Parker and their children, and Mrs. McDowell, Mrs. Parker's companion, left San Francisco, under appointment of the Board of Managers, for St. Michael's, Alaska, May 11th, 1886, on board of the steamer "St. Paul," one of the steamers of the Alaska Commercial Company. After a voyage of eleven days they reached Ounalaska, a town of about fifty houses, and on the 24th of May went ashore and attended divine service in the Russian church. They learned there that the Russian Church was actively engaged in strengthening its missions in the territory.

At Ounalaska, Mr. Parker was detained until June 25th, for lack of means of transportation to his destination, and was obliged, with his household, to live in great discomfort. On the 25th of June they left Ounalaska for St. Michael's by steamer, *via* the Seal Islands, reaching that place at the end of the month, and finding that the only quarters in which they could be housed were two small rooms, made by dividing one room 12x15 feet. To this the Alaska Company afterward added a log kitchen.

On arriving at St. Michael's, Mr. Parker found that no quarters of any description could be obtained for Church or school purposes, and every effort made by him for founding a school was frustrated, and the Indians of the vicinity had evidently been prejudiced in advance against his mission.

On the 25th of September the earliest warning of the coming winter was felt; the mercury in the thermometer fell below the freezing point, and the first snow came. On October 27th, Norton Sound, on the shores of which St. Michael's is placed, was frozen over. The shortest day of the winter lasted from 10 A.M. to 3 P.M.

On the 18th of November, Mrs. McDowell became ill, and, growing gradually worse, on the 10th of December (her birthday) to the great distress of Mr. and Mrs. Parker, breathed her last.

On April 1st, Mr. Parker made an unsuccessful attempt to arrange for a trip to Anvik, a town in the interior, about five days' journey from St. Michael's, where he had learned that there was a favorable opening for a school among the Indians. On the 14th of April he had the satisfaction of receiving a visit from ten sled-loads of Ingeleets (Anvik men) who, without any suggestion from himself, asked him to visit Anvik. He accordingly made a contract with one of their number to take him to Anvik and bring him back to St. Michael's. The journey was immediately taken, the ground inspected and found favorable for work, and a comfortable house was selected and has been purchased since his visit for his occupation.

On the 25th of June, the Rev. John W. Chapman, who has been appointed by the Board to assist Mr. Parker in his work arrived at St. Michael's, on the steamer "St. Paul." It was then determined that Mrs. Parker should return, with their children and the body of Mrs. McDowell, to San Francisco, which she did by the same steamer, and that Messrs. Parker and Chapman should proceed to take up work at Anvik at once.

In a letter from Anvik, where they arrived in safety after ten days' journey, dated July 27th, and the last letter received by the Board, Mr. Parker reports that they found their house commodious and were favorably impressed by the station as a place for their work, which they expected to begin immediately.

CHURCH WORK AMONG THE COLORED PEOPLE.

It seems very strange that it should be questioned that a colored minister is essential for success in the colored field. A native ministry has been found to be essential for all other people—the Indians, the Chinese, the Japanese—why should there be a difference as to the negro? Until a sufficient number of colored men are reared and raised up by God's grace and man's efforts in their behalf, that the negro must be ministered to by white men, or only to a limited extent in the Church is evident. I see in an article in the September number of *THE SPIRIT OF MISSIONS*, signed Theo. C. Gambrell, the following passage: "If it can be that earnest, devoted young white men, whose hearts yearn for this great body of God's people, be trained and set apart for this service, who can sympathize with and labor for the colored man as a brother, and yet as white men, and as thoroughly educated men be over them in the Lord."

The sentence begins with the obstructive "if." We will all agree, if all earnest Church people will give a tenth of their income, the Church will have money sufficient to do all her work; but the "if" is in the way. They will not, or they do not. So with the writer's "If it can be." We know *it will not be*; at least not for some generations yet to come. These earnest, devoted young white men when found, whose hearts yearn for this great body of God's people, may go over to Africa, but even if they are native and to the manor born, or if as strangers they come into the South to give themselves to this work, they must come knowing that they cut themselves off from all recognition among their own race. Their noble self-sacrifice will not level the barrier which the nature of their work creates. If they are married men their families will be forced to feel this ostracism until the iron cuts into their souls. Some may say, What kind of Christians are those southern people? We have not over much spirituality to boast of. Nevertheless there is some genuine Christianity among our people. It would occupy too much space to give the reasons or make excuses; but any other people like-conditioned would feel and do precisely what circumstances force these southern people to do. Let any man try it with his family, from Virginia to

Texas, and if he doubts when he begins, he will not doubt long.

Granting that I may be mistaken, and that a white clergyman ministering solely to negroes maintains his social relations. It is impossible for the white man with over a thousand years of Christian education behind him to take the place of the negro, who has not a quarter of a century behind him. The white man cannot move in and out among the black families simply as a man and a brother. God has made him of the white race, and the negro man of the black race (the scientific school which does not hold to this now must prove the contrary). However earnest and devoted the white man may be, the fact is he never forgets that he is white, nor does the negro forget it. Neither can entirely understand or appreciate the other, no willingness, no effort, no earnestness can bring them together as the white man draws to the white man, and the negro to the negro. Race instincts are overpowering, and ever separating. Until the race is raised to the plane from whence a number of men will rise higher and be fitted for the Priesthood, the Church must content itself with the few it can command and such white clergymen as will give themselves to the work. Of course I refer to the genuine negro; I do not write concerning the colored or mixed people; but if the Church is to do its duty to the six millions of blacks and to its Head, who died for them as for us, it must accept those who offer, and look for those who desire to preach the Gospel. Let its constituted authorities examine them well, and when adjudged worthy, concentrate on them their interest and aid, give to them all the influence they can, and do their best to fit them for their work, while it in other ways applies itself to the general raising of the whole people in the scale of Christian civilization. There have been some lamentable failures among the very few colored men who have as yet been ordained to the Priesthood; but there are a number of colored clergymen who are faithfully doing their Master's work, for whom the Church should be grateful.

Think of the difficulties before these men. I do not mean in such exceptional cases as St. Mark's Church, Charleston, and a few

others. But what a field they have to labor in—among a people who only a few years ago were made politically free, but whose masses are still bound in all the ignorance and vice of their long, sad inheritance. Their education and intercourse with the higher type of civilization have somewhat broken their fellowship with their race, and they have nowhere to turn for genuine sympathy. Even at the North, can a colored clergyman mingle in perfect freedom with his white brothers? Is he not patronized, or somehow made somewhat of a show? At the South, even if his right to a seat in convention is not disputed, what is he? He attends without his family and his friends. His own refinement makes him keep his wife and children from the church even if the convention meets in his place of residence. In the convention he takes a retired seat and is quiet, even though he could sometimes make a better speech than many that are delivered. In our southern convocations he has no place; in our Sunday-school celebrations he may not join, he and his people must have their own. He has and can have no social recognition among the white clergy; no, nor even ecclesiastical. If he were invited to preach in any church in his diocese to a white congregation, most probably the congregation would leave the building and the inviter would almost certainly lose his rectorship for the invitation. Some may say it ought not to be, but it is, and it is too soon after the civil war and its consequent revolution to have it otherwise. A whole people do not bury a life-long prejudice, or change their hereditary views, in one or two generations.

All of this the well educated colored clergyman of to-day has to endure. The better fitted he is for his work, the more galling must the chain be. The abler he is, the more fettered he is; the more aggressive and progressive, the more thorough an organizer, the more suggestive his mind for Church extension, the greater his helplessness. As he looks down over the benches of his church, it is upon poor, uneducated work-people. With no home life, no public opinion, no standard of living, they have nothing or next to nothing to give. He has to look to the white race for his own support and for the pittance he gathers here and there from that race to build his modest chapel, to get a shelter, to establish a

school, to support an orphanage, to do the many things which a living Church is doing for Christ's glory, and for the human family.

I have in my mind the mass of the negro population—the plantation people, gathered by thousands in certain localities and left to themselves. What we need here and now, and what it seems to me the Church ought to make special provision by legislation for, for them alone, is a perpetual order of Deacons, without seats in diocesan conventions; men of good character, not of "extraordinary understanding," and I testify such can be found. Men of keen perception of men. Those who know little of the negroes have little idea of their insight. The negroes read the white man much sooner than the white man does them, and they read each other. Men full of apt illustration and of ready speech. The rough eloquence of some of them is wonderful. Such men, who read or who can be taught to read well, put by the Bishop under training, not in Latin, or Greek, or Hebrew, in philosophy, science, or ethics, but to study God's holy Word as read in English in the Church. The Bible and the Bible only taught them for a year, and then to be ordained and sent out with authority to hold service, and a mission service at that, to preach, to baptize, to marry, to bury, to visit from house to house, to keep school; a moderate support secured to them by the Church. A colored Presbyterian, if he can be had, if not a white Presbyterian, should follow after this plowing and sowing. Could we in any diocese have twenty or twenty-five such Deacons under one or more colored Presbyters, the whole work supervised by a white archdeacon, or call him anything the Church pleases to do, and he under the Bishop, then you would have the negro touching the negro and the white man coming in where he can do most good. In certain strong centres plant a mission, with a school which shall bring children from their hovels to live at the mission station, where they will be taught how to live, how to keep themselves clean, how to sleep, and to eat and to work; for no race more needs the industrial feature engrafted on the Christian school than does this one. Let the Presbyterian be here in charge and the Deacons ministering in the surrounding territory whence these children come. Erect

a mission house, where Presbyter and Deacons could live; build separate houses for the children; begin with twenty-five boys and twenty-five girls; have them taught reading, writing and arithmetic to long division, to farm, to cook and do washing and sew, to use the tools of carpenters, brick-layers, blacksmiths—all under due supervision—and a real work would be commenced by the Church among the negroes; any bright, intelligent boys or girls could be sent away to established high schools. This mission station would be a centre of light which would soon send its rays into the surrounding darkness, and other neighborhoods would catch the light, and station after station would be established, and the great problem would be in the way of solution.

In justice I must notice the very grave charge made by a writer in the September number of *THE SPIRIT OF MISSIONS*: "The sin of impurity is indulged in without compunction and without shame; even in the best society a woman may be guilty and bear child after child out of wedlock, and yet not lose caste." This may be your correspondent's experience; it is not mine. I can testify that widely among those who have risen

out of the debased state of the past, the home life in their best society is being jealously guarded. I cover a wide circle in this assertion, and I make it from my personal knowledge. Can we expect anything else from the plantation negroes? Away from all elevating influences, left to themselves, with nothing to think of, no books, no way to amuse or improve themselves, and yet possessed of strong animal natures, what else can be looked for? But if this is true, does it not demand of the Church to go in with the Gospel of Jesus Christ and the gospel of common-sense and by work and cleanliness and education and religion, change this sorrowful state, so that they may have a status among decent people. Is the standard of personal purity among the male masses of our race so exalted that we can afford to deepen the blackness of the masses of this depraved and degraded negro race? I wish to put on record here and now, that this sweeping charge does not apply in a wide circle of colored people, with whose family life ten years of official relation has brought me in contact.

A. TOOMER PORTER.

CHARLESTON, S. C.

FIRST ANNUAL REPORT OF THE BISHOP OF WYOMING AND IDAHO.

IN making my first report of the work done in Wyoming and Idaho, it is proper that I should state that I have been in the field only since July 10th. Grateful acknowledgments are due Bishops Spalding and Tuttle for services kindly rendered until I could personally take charge of the jurisdiction.

Since my arrival I have been filling appointments without interruption, and shall not complete the Idaho visitations till beyond the middle of November. My heart has been much touched by the warm and generous welcome extended to me on all sides. . . .

We have, at present, in the entire jurisdiction only eight clergymen, of whom four are in Wyoming and four in Idaho. They are doing faithful and efficient work, but promising fields are opening in many directions, and our force ought, to say the least, to be doubled at once. The Board of Missions has felt able to give me only \$1,000 for work among the whites in each of these immense territories. I do not criticise their wisdom; no doubt they have done the best

in their power. But it simply means that, unless prompt and generous help shall come from other sources, we can only continue to occupy our present points and do no aggressive work. The appropriation will, with difficulty, sustain our present force. Of my eight clergy four are in self-supporting fields, namely, Cheyenne and Laramie in Wyoming, and Boise and Hailey in Idaho.

VISITATIONS IN WYOMING.

Thus far I have visited Cheyenne, the capital of the territory, a city of 9,000 people, where the Rev. Geo. C. Rafter is rector. Here we are building a beautiful stone church to cost about \$16,000. I hope soon to have the pleasure of consecrating it free from debt. Laramie, fifty miles east of Cheyenne, is the site of the Wyoming University—a city of about 5,000. The Rev. Geo. H. Cornell, the rector, rejoices in a substantial brick rectory. The church is neat, but already too small for the growing work. Carbon is a coal-mining town where we have only occasional services and a few communicants. At Rawlins is our faithful mission-

ary the Rev. R. E. G. Huntington. Here we have secured a most desirable stone rectory and a church which reflects credit upon the earnest efforts of the people. Evanston, the last point visited in Wyoming, has been served by the Rev. S. Unsworth of Utah, by monthly visitations. The good people, with but little outside help, have erected and paid for a church of tasteful design and proportions, at a cost of nearly \$5,000. We also have here a lot on which a rectory may be built. By generous self-help the people will enable me soon to place among them a resident clergyman, and negotiations to that end are now pending. This completes the list of Wyoming towns I have been enabled to reach. There are several important points in the northern part of this territory I have yet to visit, where we should have two good men.

VISITATIONS IN IDAHO.

As yet I have but fairly embarked upon the work in Idaho. Boise City, the capital, is under the efficient care of the Rev. Geo. H. Davis and is a strong parish, with church and rectory. The Rev. F. W. Crook, missionary, serves Emmett, Placerville and Idaho City. They are all small places and the work requires much faith and patience. A week was spent with Mr. Crook, and the congregations were large, and it was evident that the Church has made a strong impression upon the people. At Silver City, a mining camp fifty miles from the railroad, we have a half-dozen communicants. Here, as in many other places, the Bishop's annual visitations are the only services of the Church the people enjoy. The occasion of his coming is looked forward to with pleasure, and the entire community welcomes him. He visits all the families irrespective of creed, baptizes the little ones, and cheers the spirits of the faithful. Hereafter I hope to give a full account of the work in Idaho. But I hear of growing towns and excellent openings for good work in the northern part.

OUR INDIAN WORK.

From Rawlins by a stage ride of 150 miles, consuming the greater part of two days and one night continuously, I reached the Shoshone Agency, Wyoming, under the care of the Rev. John Roberts. Here we have a neat church, and attached to it a few rooms which the faithful missionary uses for a rectory. At this agency, in round numbers, are 2,000 Indians—consisting of parts of two

tribes, the Arapahoes and the Shoshones. At this agency the Rev. Mr. Roberts has been laboring for six years. He has the spirit of the true missionary. Utterly self-denying and devoted to his work, he has won to a remarkable degree the reverence and esteem of this simple-minded people. During the greater part of his sojourn here he has had charge of the government school and his support has come largely from that source. But such a position is uncertain in its tenure and is purely the result of political appointment, as changes are made in the different administrations. Another teacher has just been appointed to the place, and while it is probable that, in some capacity, Mr. Roberts, so highly esteemed, will remain in connection with the school, yet it is evident that a different arrangement should be made. What is needed is a boarding-school of our own. Mr. Roberts feels that his work will always be hampered and in jeopardy until that want is realized. To this end \$10,000 is required. Had we such a building, the government would pay for the board and tuition of such pupils as might attend the school and it would be self-supporting from the start. The accommodations at the government school, I am informed, will not provide for one-fourth of the children of school age. Recently the Roman Catholics, through the handsome gift of a Philadelphia lady, have commenced to erect a school on the reservation about twenty-five miles from our work. Will not some friend of this unfortunate race, thus providentially placed at our very doors, enable me to provide our missionary, who has with so much heroism consecrated his life to this work, with a permanent school-house? Meanwhile, until the larger need is met, and the \$10,000 secured, if a modest but substantial house costing \$2,000 could be erected as a part of the permanent building, it would enable the missionary to take a number of boarders, provide him with a comfortable home, and be a nucleus around which the work could be carried on. Who will give me this \$2,000? Or who will be one of four to give \$500? Shall we not stand by our missionary in his heroic efforts to lift up this people and rescue them from their moral degradation? It is only through the young by means of Christian schools, that this work can be done. I feel the deepest anxiety that this mission should be sustained.

NEW FIELDS.

Already I find places where with a little help on our part, the people are able to sustain regular services. A hundred dollars given here, two hundred there, or three hundred at still another point, will make it possible to plant the Church where in a few years it will be self-supporting. New railroads are being projected through this country; the population is increasing, and towns are springing up with every prospect of becoming centres of influence. Now is the time to occupy the ground. I am writing this report in a town where six years ago there was not a house; to-day there is not a house of worship of any kind in it. If some one will send me \$500 I can build here, with the help of the people, a neat church, and to its support I believe, with few exceptions, the entire community would contribute.

There is a vast advantage in having the first church built. Here, in this new country, is a great opportunity for the Church. If we do not seize it others will. Let us have the wisdom to pre-occupy the ground. He gives many times whose giving goes for so much. Dear brethren, you have sent me out here to do this great work. I beg you, for Christ's dear sake, to remember me with your prayers and your gifts. A new Bishop without schools, clergy, hospitals, "specials," but rich in many a golden opportunity of laying foundations for a Christian civilization, in which alone the permanence and safety of our country stand, stretches out his empty hands to you for help.

Faithfully in Christ,

ETHELBERT TALBOT,

Missionary Bishop of Wyoming and Idaho.

MOUNTAIN HOME, IDAHO, September 1st.

ANNOUNCEMENTS.

Indian Territory.—The friends of the mission work in the Indian Territory will be glad to learn that Bishop Pierce has found a clergyman to take charge of it, and to

supervise the labors of the Indian Deacons there. The Bishop has appointed the Rev. H. C. E. Costelle to the position, and Mr. Costelle is just entering upon its duties.

MISSIONARY WORK IN OREGON.

You have often asked me to furnish you with accounts of our missionary work for THE SPIRIT OF MISSIONS, and I have *sometimes* promised to do so; but the time taken to do the work leaves little space to write about it. I do not think I can do anything better at present than to send you a letter from one of the missionaries of the Board, which gives a very good view of the kind of work these missionaries are doing and the spirit that animates them; while it also shows some of our pressing wants. You may well understand that the clergyman who occupies this large field in Benton county, extending from the Valley of the Willamette to the Pacific Ocean, is no idler, and must spend the most of his time away from home; and when I tell you that he has there a wife and seven children, claiming his attention and sharing his meagre support, you will also see that his heart must be as full as his hands. I have thought moreover that some of your readers among the laity might like to provide the \$100 needed, so that the church these poor people are struggling to build

might be completed; and then I thought that possibly some faithful clergyman might offer to take half of this good man's work off his hands. If so, we will give him two churches and congregations, Corvallis and McMinnville, with a rectory and \$800 a year. These places are fifty miles apart, on the Oregon and California railroad, in a land of surpassing fertility and beauty, and with a climate free from extremes of heat or cold. Why is it that earnest and capable clergymen can not be persuaded to occupy such inviting and promising fields?

B. WISTAR MORRIS,

Missionary Bishop of Oregon.

THE MISSIONARY'S LETTER.

My Dear Bishop:

I stayed longer at the Bay than I thought, only getting home yesterday. We expect, if the seats are on hand, to occupy the church at Newport, on the first Sunday in November. Except a little varnishing inside all is complete. The stained-glass window is in place, and is exceedingly neat.

The emblem in it is the crown and anchor. Altogether we have a beautiful church, and one which I am sure you will be pleased with, as is every one.

We have established our lay service at Yaquina. The attendance is light, but it will help to keep the congregation together, and accustom those to the service who are out of the Church, but who occasionally attend. I am going to have both afternoon and evening service at Yaquina—the afternoon service at Wiser's school-house, this side of the car shops, and the late service at the school-building or chapel, whichever may be vacant.

The Sunday-school is kept up here regularly. The Presbyterians and Methodists both have service here. During the winter the former will give every alternate Sunday to Yaquina and Newport, two services in the day. The difficulty of making the two points on one Sunday now that the boats are so much more irregular is the reason for the change. The Methodist minister resides at the Docks, and gives them three Sundays, or at least a service on three Sundays in a month. My service at Mill Four was very well attended; somewhere between sixty and seventy being present. There is a large settlement here, independent of the mill. We have three families, numbering fifteen souls. I expect to go there again the third Sunday of the month after my morning service at Toledo.

The church at Toledo is enclosed, the rustic on it, a nice bell-tower finished, and I hope to occupy the building, though unfinished inside, the third Sunday of next month. There are some bills here that will be unpaid. The people are poor, not able to do much; but, if I could be sure of \$100 outside, this church can be ready for consecration in the spring, when St. Stephen's is consecrated. It is going to be very pretty, and when finished will be worth not less than \$850. I spent three days at Toledo this week, and was there two days last week. Can't some one, Bishop, help this people to this amount? It is abundantly worth doing. I went up to the stone-quarry to see an English family there, and when two miles up the river could very plainly see the church peeping out of the trees on the hill-side, a permanent landmark pointing heavenward. Our services here are always well attended. We owe a great deal to the

Grahams for their earnest, faithful churchmanship.

I am more than ever persuaded that if we are to do permanent, effective work, my field ought to be divided. The Methodists and Presbyterians, as I have already said, have missionaries on the Bay *residing* there and giving their time *exclusively* to this work, able to visit the people and see them regularly at their homes and to meet them socially. I am placed at a disadvantage. The Bay towns are likely to grow rapidly during the next few years, and "now or never" is the time fully to take advantage of it. I am willing to resign my Corvallis parish, take a missionary stipend, and trust to the people to see that we do not suffer for the necessities of life.

Furthermore, some work might be done among the Indians on the reservation, for whom nothing is being done, and for which the Missionary Board would give help. The parish here (at Corvallis) has now a good rectory, on which there is a debt of less than forty dollars, and the work you first assigned me would be a field that ought to find a clergyman, when a purely missionary field would have difficulty in doing it.

The missionary residing on the Bay could give, if necessary, one Sunday to any outside work in this part of the jurisdiction. May I hear from you? Believe me, Bishop, I am quite in earnest. If it meets your views I am ready at any time to make the change, and McMinnville need not be left long without service. I feel that you will understand that the necessity of the work prompts me in this matter. This afternoon I expect to go to Munroe, and have arranged for a service at the Martin school-house, and in the Hills and Reade school-house. I hope you are being benefited by your change, though the weather has been dry and warm here.

Faithfully yours,
CHARLES BOOTH.

CORVALLIS, Benton County, Oregon,
October 29th, 1887.

THERE was as much candor as shrewdness in the merchant who, upon being urged to send a trading vessel to New Guinea, replies: "Your missionaries have not been long enough established there to make it worth while for me to go at present."

MISSIONARY INTELLIGENCE.

MINNESOTA. — Assistant-Bishop Gilbert has recently made his first visitation of the Chippewa missions, visiting the churches at Leech Lake, Lake Winnibigoshish, Red Lake, White Earth Reservation, and Pembina. An account of this visitation has appeared in the *Churchman*, from which we make the following extract: "Quite a number of Indians from Leech Lake accompanied the party in their canoes, going to attend the Indian convocation which had been appointed at Red Lake. Many of the canoes were manned entirely by women. It was quite a sight to see the flotilla emerge suddenly on some lake and swarm over it, the olive-complexioned, dark-eyed women bending to the paddle, their long, black hair bound in two braids falling from their bonnetless heads, the look of eagerness in their eyes, and the sides of the canoes all in motion from the paddles, giving it the appearance, at a little distance, of a vast centipede, swiftly making its way over the waters. When they came to a portage they were as quick as the men to pick the canoe out of the water and, inverting it over the head, to carry it across the portage, though it weighed perhaps eighty pounds. Others came along packing a great load on their backs, and perhaps on top of the highest part of the load a baby clinging, both mother and baby equally at home. When night came camp was made, the men and women lighted their fires a little apart, but when the time came for family prayers before lying down, the men went over to the women's fire, and held a joint service. The Ojibway hymn rang out among the listening woods, and the prayers for pardon, peace and protection ascended toward the clear sky. The Christian Indians never omit this service when travelling. The country is uninhabited. Only one family was met with living in the woods, and another out hunting. In this way the Bishop gained a good opportunity of seeing Indian life and observing the habits of his children.

"Arriving at Red Lake, the second Indian convocation assembled in their church, and after the opening service and address by the Bishop, proceeded to discuss very thoroughly and well the work of the Lord in their field and how to set it forward. Their natural abilities are fully equal to those of the white people; they are capable

of seeing all sides of a subject, and in all lights.

"Next day, Sunday, the Bishop had service, confirmation and the Holy Communion in the church, the Rev. Fred. W. Smith, the Indian clergyman in charge, interpreting for him. In the afternoon he went to the second church on Red Lake, St. Antipas', in the Old Chief's Village, five miles from the former, where there were again confirmation, sermon and the Holy Communion, the Rev. Fred. Smith again interpreting.

"The Bishop has the happy faculty of touching the right chord of Indian nature, and there was a deeply interested congregation. One Indian man was weeping; an unusual thing in an Indian congregation. Going back to the agency, a second service was held in the evening in the church, which was crowded with Indians, and an address was made them by the Rev. Mr. Poole. It was followed by one by the Bishop, which, like that in the afternoon, aroused a strong feeling in the congregation. They adjourned from the church to their guild room, and there kept up a religious meeting till two o'clock in the morning, in which they gave vent to their feelings, which had been extraordinarily stirred by events of the day. There was a succession of religious addresses by both men and women, with the singing of hymns, and with prayers. As one of the speakers said, although there had been at other times an honest feeling to serve God, yet now for the first time did it seize them all as by a common, united impulse."

NEBRASKA is nearly ten times as large as Massachusetts, and all portions of the state are adapted to agriculture. The state is being rapidly settled and developed, and an increase in the missionary force is urgently needed. A minister in Nebraska writes: "Public opinion is not as stable here yet as it is in the East, and I believe more battles are fought between opposing questions in the West than in the East; yet I enjoy even the very spirit of energy that supports these discussions. One thing saddens me much: to find so many who have endured much and labored hard to gain a home out here, who have no home in Heaven."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

MR. GORDON'S WORK IN MEXICO.

THE Presiding Bishop reports the following statements from the Rev. Mr. Gordon, who was sent out by direction of the Board of Missions, upon the nomination of the late Presiding Bishop, confirmed by the Board of Managers, to counsel those individuals and congregations who recognize the "Cuerpo Ecclesiastico" as the governing body of the Church work there.

Mr. Gordon has completed his visitation of all these congregations with great faithfulness and energy, enduring much hardship and showing great carefulness in his study of the field, and he reports that the "Cuerpo Ecclesiastico" consists of four Presbyters and one lay-reader.

In Hidalgo there are nine congregations, under two Presbyters, assisted by a lay-reader. In the Capital there is one congregation, under the care of one lay-reader, Mr. Gordon administering the Sacraments. In the Valley of Mexico, there are five congregations, under two Presbyters, assisted by a lay-reader. In the State of Puebla there are three congregations, under a lay-reader, with visits from Presbyters.

In the State of Morelos there are eleven congregations organized, some with regular services from lay-readers, some with very irregular services from a Presbyter. In Cuernavaca, the capital of this state, a town of 14,000 people, the congregation has dwindled, from neglect and removals, from 300 to eighty. There is a half-built church, the title of which rests in the heirs of Mr. Hernandez, who lived and died there. In this State of Morelos, which Mr. Gordon thinks the most important and promising place for work in Mexico, there are congregations or groups of families holding fast to the reformed faith and order in seven-

teen cities and towns. They have never been visited by a Bishop. There has been no missionary in the whole state for four years. The people have been persecuted in every way and tempted to forsake their allegiance; but in spite of all they have remained faithful. Most of the instruction and influence there has come from laymen.

In all Mr. Gordon finds twenty-eight congregations, numbering about 2,500 souls, and ministered to by four Presbyters and seven lay-readers, all of whom are obliged to support themselves by giving a part of their time to secular employment. In all these congregations the Book of Common Prayer is used at all services.

Mr. Gordon reports that much effort is constantly made by the four ministers who represent the so-called "Independent Mexican Church" to draw away the members of these congregations, but with very small results, and that the actual membership of this body is, besides these four Presbyters, about fifty all told in the churches of San Francisco and San José de Gracia.

Besides these is a faction of this body, headed by two laymen, brothers, one of whom pretended to administer both the Sacraments, who are claimed as belonging to the "Independent National Church." They have a few followers in Hidalgo, and claim to have six or seven congregations in the valley. They have asked Mr. Gordon to visit them; but he had not yet done so. He thinks that the followers, but not the leaders, may come under the influence of his work.

Mr. Gordon has advised certain changes in the work of the few Presbyters and lay-readers in Mexico, which will enable the work to be less unevenly and unsatisfac-

torily done; but his earnest appeal is for more money to sustain and extend the ministrations in Mexico. This appeal ought to reach the hearts of men and women in this Church who are interested in the extension of our faith and order, and who feel that

they cannot forsake the few faithful souls to whom their first knowledge of "the pure Word of God preached," and of the Sacraments duly administered came from the Christian enterprise of members of this Church.

DR. BOONE'S VACATION WORK.

As I have been requested to give some account of my work for medical missions in China, since my arrival in this country last June for my septennial vacation, I send you a statement. When the international medical congress met in Washington, on September 5th, I was duly recognized as the delegate from China. Much interest was shown by the members of the congress in the subject of medical mission work; many questions were asked, and I received invitations to visit all parts of the country and lay this subject before physicians. Invitations were also given to visit London and Paris. The congress appointed Dr. George Post, of Syria, and myself members of the committee to arrange for the place of meeting of the next congress. By this action they publicly recognized medical missionaries as a part of the profession.

On September 26th I started upon a tour, and visited New York and Boston. There much interest was shown in our work, and the physicians promised contributions of books and teaching appliances and specimens for our medical museum. At Albany I addressed the physicians and medical students at the medical college, was the guest of Professor Vandever, and received promises of hearty support. The Orange Mountain Medical Society gave forty-two dollars to our work. In Philadelphia much interest was shown. I addressed the College of Physicians by the kind invitation of the president, Dr. Weir-Mitchell. Donations were made to our work. In Baltimore, at the request of President Gilman, I addressed the members of the Johns Hopkins University. They showed great interest. President Gilman is a warm friend of our work, and they have made a liberal donation. At Richmond, some interest was shown in our work. In New York, some of the physicians show hearty sympathy. At the request of the president, Dr. Jacobi, I addressed the Academy of Medicine, and promises of help were given. Mr. H. C.

Lea, of Philadelphia, a publisher of medical books, has promised a donation of books. Mr. Wm. Wood, of New York, has also promised a liberal donation of books.

It was my privilege to be present at the Missionary Council held in October at Philadelphia, and I found the proceedings deeply interesting. On the last day, I addressed the Council, and met with a kind reception. From time to time I have also addressed various congregations and several branches of the Woman's Auxiliary, where much interest has been shown and some donations have been made.

It may interest some of your readers to know about our work in China. Fifty-three years ago, Dr. Parker opened the first medical missionary work at Canton, China. His great success led other missions to found medical mission hospitals. It has been found that the medical missionary is often the pioneer. He has gone to hostile cities where no other missionary would be tolerated, by his work he has paved the way, and schools and missions have been founded successfully in those cities after the medical missionary had overcome the prejudices of the people. In our mission hospitals we have a larger number of people daily than any chapel can collect. Those in the hospital wards are there kindly tended, and they are peculiarly open to the influences of the Gospel of love and peace. Our outpatient department gathers daily large numbers of people; the sick come, and with them their parents, children or friends. They come day after day, and hear the Gospel preached. They carry away the glad tidings with them. Some are converted at the hospital; a far larger number take the Gospel tidings home with them, and in due time they join us, or perhaps some other religious body.

I began work at Shanghai somewhat more than seven years ago. The hospital was small and soon became insufficient for our work. The Rev. H. N. Woo, now the

chaplain of the hospital, interested his fellow-countrymen. They came to me, and asked how they could help our work. I said, "We own one corner of this city block; buy the whole block for this work." They hesitated at this rather large proposal; but Mr. Li Chu Bing, the leader, said, "Don't tell any one or the price of the land will rise." They meant it and in a few months they bought the land and pulled down the houses which were standing upon it. Then they came and asked for plans to build new wards. I gave them plans for one-story pavilions. They said, "Land is dear; make them two-storied." I did so, stipulating for first-class work and materials. They built the wards, re-modelled the old building, and have helped to support the work ever since. We have four good buildings, furnished with the best of everything and supplied with good instruments and the best of drugs. We earn a part of our support as we have paying as well as charity wards. The officials, the Chinese and the foreign residents contribute every year, and for years our St. Luke's Hospital has been self-supporting. We get no money from the United States. Mr. Lemuel Coffin and some other members of the Church of the Holy Trinity in Philadelphia gave us, some years ago, the money to purchase a piece of land and a house near the hospital for the physicians' house and also to erect a building for the medical school.

This new house was built, and for five years it has been occupied by the medical class. The Rev. Y. K. Yen teaches physiology; the Rev. S. C. Partridge, chemistry; Dr. E. M. Griffith, anatomy, *materia medica*

and practice of medicine; and Dr. Boone, surgery and obstetrics. We have a small but efficient class of medical students, and a small class of trained nurses. We need \$800 a year to make this medical school succeed.

Last year, I aided in founding the Medical Missionary Association of All China, with eighty Protestant members. We started the *China Medical Missionary Journal*, a quarterly magazine. We are building up a medical library and museum in Shanghai for teaching purposes and for the use of the medical missionary association. This body will, probably, meet in Shanghai once in ten years. Five vice-presidents preside over meetings held in five districts of China. Our mission was honored by the selection of Drs. Deas and Boone among the vice-presidents, Dr. Griffith as general secretary of the association, and Dr. Boone as the delegate to the medical congress at Washington.

We hope for much from our new union, and that our future work will be better and better. China has changed; she is awaking from her long sleep. Seventy years of mission work shows only 30,000 Protestant converts; but the signs are that fifty more years will show not thousands but millions of Christians in China. In that vast country it took time and faith and patience to plant the standard of the Cross; but the soldiers of the faith are marching on to victory. God, in His own good time, will gather the harvest of souls into the Church Eternal.

H. W. BOONE, M.D.,

Medical Missionary at Shanghai.

NEW YORK, November 9th, 1887.

PREACH MISSIONARY SERMONS.

PREACH missionary sermons and give missionary addresses; not dry-as-dust disquisitions upon the theory, or philosophy, or even theology of missions, for most of the people have no special relish for that sort of thing; but give them real facts and real figures. Show them the appalling need. Preach up the supreme claims of Christ. Let them see how that in these latter days the great prophecies of the past are swiftly and magnificently pressing forward toward their ultimate realization, and the people will respond both readily and heartily. Wherever this is done, and by some of the brethren

it is nobly and grandly done, they meet with a quick response, and the old enthusiasm flames once again into activity and life. What the people want is something their enthusiasm can feed upon. Some of the brethren plead that it is a very difficult thing to gather facts and to rouse enthusiasm, especially for men who have not been on the mission-field for themselves. It is somewhat difficult to gather and glean anything worth the gleanings; and the Bible stoutly declares that if a man will not work, neither shall he eat. There are crowds of missionary books obtainable.—*Rev. W. Yates.*

ANNOUNCEMENTS.

China.—Intelligence has been received that Bishop Boone arrived at Shanghai on Tuesday, October 4th. During the morning deputations from St. John's College and the out-stations came to greet the Bishop at Dr. Boone's residence in the Foreign Concession.

Dr. Henry W. Boone has of his own choice decided to return to China without waiting for the expiration of his vacation. He sailed with his family from New York, by the steamer "Etruria," on Saturday, November 12th, expecting to spend a few days in London and perhaps to visit Paris. He is booked for the Glenn steamer from

Liverpool of Monday, November 28th, expecting to arrive at Shanghai about the last of January. He will have been absent from the field eight months, being four months less than the year to which he was entitled for his vacation.

Africa.—The Rev. John B. Williams and Miss Mary B. Merriam, whose sailing by the barque "Liberia" was announced in the October number of this magazine, have been heard from at Sierra Leone, at which port they arrived on the 29th of October after a passage of thirty-four and one-half days. Miss Merriam expected to reach her destination at Cape Mount about a fortnight later.

AFRICA.

THE CAPE PALMAS ORPHAN ASYLUM AND GIRLS' SCHOOL.

Mrs. S. J. DENNIS, in making her report of this institution, writes of its general condition and work during the past year as follows: "Thank God, we are able to say that our work in this institution has gone on as last reported, excepting the performance of the duties of the matron, which has been interrupted by sickness for nearly three months. During that time one of the larger girls, who has been appointed by the Bishop as an assistant, was a great help in looking after the smaller girls. Miss McCullough, now Mrs. Johnson, has still the care of the sewing department, which affords general satisfaction. During the year five beneficiaries have left; two of them were of the largest and brightest of our girls. They were taken away by their fathers; one of them has been sent to Monrovia, the other, who belonged to Cavalla, was needed to help her father in house-keeping, as he had lost his wife. All their places have been filled. The number now on the roll is forty-six, with twelve day-scholars; making the total number fifty-eight. Forty-three were present at the examination.

"Although the general conduct of the girls has not been as good as we could have wished, yet the Holy Spirit seems to have been at work among them. Four of them have been baptized, and twelve are members of the confirmation-class. We are thankful to be able to report also that the girls have made some advancement in their studies, as

was seen at the examination on the 23d of June, when the different classes made recitations in reading, spelling, arithmetic, geography, English grammar and the Holy Scriptures, and also handed around some samples of their writing.

"The first sewing-class presented samples of hemming and stitching; the second, samples of hemming, stitching, and button-holes; the third, samples of dresses cut and made by themselves, and also crochet work, book-marks, and dresses washed and ironed by themselves. That this is an important work and a most responsible position, we have not the least doubt in our minds; but the question is, Are we sufficient for these things?"

CHURCH IMPROVEMENT IN GRAND BASSA COUNTY.

The Rev. Paulus Moort, in his last annual report of his work, says that since he took charge of St. Andrew's Church, Upper Buchanan, Grand Bassa county, a day-school has been organized, and a vestry-room added to the church building, a bell has been purchased, additional furniture procured for the church, and the grounds surrounding the building have been improved.

Much improvement has also been made in St. John's Church, Lower Buchanan. The church building has been repaired, and Bibles, Prayer Books and hymnals have been procured.

Repairs have also been made in Trinity Church, Monrovia, and its grounds improved,

JAPAN.

RECENT CONFIRMATIONS.

By late letters from Bishop Williams we are informed that he has since the middle of August confirmed at Kumagi thirteen; at Yorrii, two; at Matsuyama, where the Japanese Missionary Society has been working for several years, twelve; at Kawagoye, five; at Honshiku, two; at Ogawa, two; at St. Paul's School, Tokio, eight of the pupils, where eight others are preparing for baptism. The two confirmed at Yorrii, the Bishop says, "have of their own mind built a small chapel."

A MUCH NEEDED APPOINTMENT.

The Rev. Henry D. Page, writing on the 13th of August from Osaka, says: "Some time ago, when at Makayama, I was asked by the believers there if it were not possible for the Church to send them, if not a clergyman to be stationed there with his family, at least a lady to work among the women. I encouraged them to send their petitions directly to you, as I thought that their own story told in their own way would be more effective than any words of mine could be. I endorse all that they have probably said about the importance of the place (I did not see their letter) and think it exceedingly desirable that we should have a woman worker who could be free to go about the country and visit the churches, remaining, if need be, six months at one place and possibly even longer. Miss Mailes goes about the country on evangelistic work; but she can never remain away long from Osaka, because her work here—her Bible-classes, and all the training and instruction which she gives to her Bible-women—is at a standstill till she returns again. This is one of the misfortunes attendant upon working with an insufficient force, and just now I myself have a good deal of experience of the same kind in attempting to work in town and country at the same time. A woman worker, who might not be charged with the task of teaching Bible-women, but rather of working with them in visiting the country churches, and who could be free to spend months together in a single town, as ladies of some other missions do, to the manifest advantage of the work, would be a very real help and reinforcement to us. If such a worker is not just at this moment of the

first importance, the schools sadly need more teachers. This will be found worthy, I think, to be put on your list of appointments to be made at the earliest possible opportunity."

NEEDS OF ST. PAUL'S SCHOOL, TOKIO.

Mr. J. McD. Gardiner, head-master of St. Paul's School, in his last annual report to Bishop Williams, said, in conclusion: "And now, my dear Bishop, may I ask you for the sake of the work, to urge upon the attention of the Board in your report to them the great necessity of immediately taking some measures to increase the efficiency of St. Paul's by appointing the four additional teachers asked for. It does not seem to me that it would be difficult to find suitable men among those who have pledged themselves for the Foreign mission work. Surely some of these are in Church colleges, and if definite propositions were made to them directly, or even through advertisements in some of the Church papers, there would be a sufficient number of applicants from whom to make a choice of men especially suited for these various positions in St. Paul's School. If we were able now to advertise their probable arrival even, I am quite sure we would have so large an influx of students as to tax the accommodations of the school to their utmost. Last year we just managed, and no more, to have school-rooms enough for the classes; but next year we will be obliged to encroach upon the dormitories in the second story for an additional school-room for recitations. With the present number of boarders we can spare the room, but with an increase in numbers, we would be much embarrassed. Our present dining-room in the Kanji's house is altogether too small and crowded, and cannot, where it is, be well enlarged. We should either build the Kanji a new dwelling and use the whole of his present one for school purposes, or build a new dining-hall. The latter would be the more expensive plan, and in view of the fact that we will soon be obliged to make extensive additions to St. Paul's, I should advise the former plan, which would cost about \$200.

"Our school plot is altogether too limited to admit of much further building upon it, and it seems to me that with St. Paul's

running in good order, as I hope soon to see it, it will not be long before Trinity Divinity School will grow so large as to require the greater part of St. Paul's building. The remainder of the present building, not occupied by the Divinity School, could be fitted up at a small outlay for single male members of the mission, and would also give us what we very much need at present, that is, room for a library and reading-room for the students of both schools. If this were done St. Paul's would be obliged to go elsewhere. I should prefer to remain in Tsukiji, especially now since the other missions have moved their schools away, leaving the field here in this part of the city entirely to us. They have moved, however, to the outskirts of the city, where they have very extensive premises, which gives them a decided advantage. There is, however, a plot of ground very suitable and convenient, as far as location and size are concerned, just opposite our property, and there is a possibility of our acquiring it for school purposes before it is divided and sold in separate lots at auction. It is not yet included in the Concession, but no doubt soon will be, as all lots in the present Concession are sold. I do not know at what price it would be held, but I should judge that we could purchase it from the Tokyo-Fu for from \$4,000 to \$5,000. This would afford us ample room for school buildings and a large play-ground, an essential of every school, and more especially of a school in this section of the city, where there are no parks or plots of ground set apart for that purpose. The boys the past year have taken much interest in base ball and athletic sports, and I think they should be encouraged; but our own premises are so small and crowded that they, the boys, are obliged to use an unoccupied part of the lot opposite, which, in its present condition, though better than none at all, is entirely unsuited, because of its shape and roughness; the latter we could remedy, though, unless we intend to buy soon, it would hardly pay to make improvements to have it appropriated by other purchasers. This whole plot, in its relation to our present quarters, would be very convenient for the mission work and for the missionaries engaged in the work of teaching in the school. . . .

"For the necessary buildings for a school to accommodate from 200 to 250, not less than \$12,000 would suffice. The Presby-

terians have just expended \$20,000 on school-buildings alone, and the Methodists an equal amount. Cannot some good Churchman be found who will enable us to make a like outlay in a branch of our mission work upon which so much of the future of the Church in Japan depends? Certainly no branch of the work has brighter prospects."

FROM A LETTER OF DR. LANING'S.

Dr. Henry Laning writes from Arima, under date of September 5th, a letter from which we take the following: "We are enjoying delightfully cool weather here now. We came up from Osaka when the hot weather came on, and expect to stay a week or two yet till the hottest of the weather is over. During our stay here I have gone to Osaka every Tuesday and returned Thursday evening. In that time I visit the in-patients at St. Barnabas' Hospital, see out-patients Wednesday and Thursday mornings, and after noon hold a clinic at the Naniwa Dispensary and the Choshun Hospital, besides visiting patients at their homes and attending to other necessary affairs. We are occupying the summer house built here last year. The land lease has been renewed for another five years, so we have had the banks of the gorge stream back of the house walled up with stone to prevent the house being flooded again by the torrent after heavy rains, which was the case with us last year. I suppose you have heard that Miss Mailes has moved into the new premises, No. 27 Concession. The place is generally considered a fine one for the amount of money expended. It has ample accommodations for two single foreign teachers and their domestics, kitchen, dining-room, etc., and a large room for holding meetings in.

"The amount of work done in St. Barnabas' Hospital and the receipts somewhat exceed that of any previous year. The men's wards have been crowded for some time past; but there is room for more female patients just now. St. Barnabas' Day was celebrated by an excursion down the river to the bay. The patients who were well enough, the attendants, and the members of our mission and those of the English Church went along. The Rev. Mr. Wigram—the Secretary of the English Church Missionary Society—and his son happened to be here on their tour around the world, visiting the society's stations, and they accompanied us,"

MISCELLANY.

TOPICS FOR PRAYER.

- I. THAT the need of a skilled teacher for St. Margaret's School, Tokio, Japan, and of a physician and a superintendent for Cape Mount Station, in Africa, may be speedily supplied.
- II. That God would unite all hearts to carry forward earnestly and vigorously the missionary work of the Church at home and abroad.

INFLUENCE.

WE scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love of brethren dear,
Keep, then, the one true way
In work and play,
Lest in the world their cry
Of woe thou hear.

—Rev. John Keble.

IS SELF-DENIAL DECREASING.

THE Rev. Dr. Daniel Dorchester, the noted religious statistician, gives in the *Congregationalist* the total yearly receipts of all the Home and Foreign missionary societies in the United States from 1850 to the present date. Though the total gifts have increased five times, yet the amount given of each dollar possessed by Christians is only about one-half of what was contributed in 1850, if we suppose that baptized persons have just an average amount of the wealth of the country, and no doubt they have more. There was given in 1850 one and one-tenth mills to each dollar; now it is about six-

tenths of a mill. There is, therefore, much less self-denial for the cause of missions now than there was forty or fifty years ago.

DR. LENZ AND ARCHDEACON FARLER.

DR. OSCAR LENZ, a German traveller, on his return to Europe about six months ago, found fault with Christian missions in Africa, and said that their results were very meagre. His statements were given extensive currency in the secular press of Europe and America; but nothing was said about his having seen only some of the missions on the Congo, and those on lakes Tanganyika and Nyassa, all of which have been recently established, too recently for great results, especially as they are in exceedingly malarious regions, and the mortality among the missionaries has been unusually great even for Africa. This German censor, too, has in a very magisterial manner condemned the missionary's whole object in life, and he is therefore far from being an unprejudiced and impartial witness.

The London *Times* has published an admirable reply to his charges, written by Archdeacon Farler of the English Universities' mission to Central Africa. Commenting upon the subject, the *Times* says that independent and unimpeachable testimony is quite opposed to that of this German traveller, and that "there are missionary villages in Central Africa which would compare favorably in conduct with many English hamlets. The picture Mr. Farler draws of his own station is corroborated by a body of independent testimony. It demonstrates the accomplishment of marvellous results in a dozen years."

Archdeacon Farler contrasts the reckless statements of this German traveller with the facts which have come under his own observation in Africa. Twelve years ago the station with which he is himself associated consisted of a mud hut (the residence of the missionaries) a few sheds, and a small iron building used as a church. "The natives," he says, "were always fighting; no man could travel alone safely;

they clothed themselves in goat skins, and their only means of exchange were strings of beads or cotton sheeting. There is now perfect peace and safety in the land: a child can travel alone. The natives now dress in well-made garments, sewed by themselves. Trade has been introduced; a large market has been established close to the mission-station, attended by some 2,000 to 3,000 traders every market day. The excellent granite of the country has been quarried, lime has been burnt, a large and beautiful church, capable of holding 700 people, has been built in granite; a large hospital has been erected, with schools, houses for the missionaries, dormitories overhead for boarders, and dining-hall—all have been built in granite by our native converts, under the superintendence of a young English mason. . . . I can see from my window a young native Christian, who is being trained as a doctor, busily attending a crowd of patients, sitting in a piazza near the dispensary binding up their sores and giving medicine for their sicknesses. Finally, all our translations, some of which are now done by our native teachers, and our other literary works are printed in the first instance by our native Christians who have been taught printing."

The archdeacon says that these and other industries not only exist, but that they are the fruits of the new Christian life of the people.

A NEW HOME FOR MISSIONARIES' CHILDREN.

THE Church Missionary Society of England has provided that while its missionaries remain in the field their children shall be well cared for and educated in England. A large and beautiful home for them has been erected at Limpsfield, in Surrey, on a hill 480 feet above the sea. The building will accommodate 117 children with the director and his family, and the resident teachers, servants, etc. Fifty thousand dollars from the Rev. Mr. Wigram, honorary secretary of the society, and \$35,000 from other sources, together with what is to be obtained from the sale of the old home at Highbury, will, it is hoped, nearly cover the cost of the new home, especially as the architect has remitted a large portion of his professional fee, making thereby, in effect, a donation to the fund of \$3,300. A chapel adjoining the

home has been built through the separate and special liberality of one lady.

At the recent opening ceremony of the splendid building, a large company of the friends and supporters of the Church Missionary Society assembled. Lady Kennaway, as the wife of the president, formally opened the building, receiving from General Hutchinson, lay secretary of the society, an address and the keys, which latter she handed to the director, the Rev. F. V. Knox. A dedicatory service was then held in the chapel, at which Archdeacon Richardson preached in the unavoidable absence of the Bishop of Rochester, in whose diocese the home stands.

MARVELLOUS GROWTH OF KANSAS.

THE Rev. T. J. May writes as follows to the *Church at Home and Abroad*, concerning the present extraordinary development of Kansas: "It may be of some interest to learn something of the phenomenal development of Kansas, which has been going on during the past year and still continues unabated. System after system of railroad continues to enter the state, and branch off in every direction like the falling of great elm trees, until almost every town has a railroad, and some many. They all seem to be pointing toward the gulf at Galveston, and some have already reached there. By this sudden change of commercial centres, New York is brought four days nearer to Wichita for all kinds of freight than by the all-rail routes, and European markets and ports much nearer in every way; so that this sudden and surprising change of base of transportation will be the means of building as by magic some mighty cities in the great South-west. The corn crop of this great state this year will outdo all other years of the past. It simply surpasses our understanding; there will be enough and to spare. And I think any one coming in from the East would consider the number of booming towns and cities marvellous throughout Kansas. Natural gas is being found in many parts of the state, of a good quality and great pressure, so that the fuel question is settled and great manufacturing industries are entering the field. Hence Kansas welcomes the unemployed millions of people and capital into her fair fields of ripened and ripening opportunity." Christian la-

borers should be greatly increased in a field in which the harvest is becoming so great.

NATIVE SELF-SUPPORTING WORKERS.

THERE are native as well as foreign self-supporting workers in the mission fields abroad. Lough Fouk, a Chinese Christian at Canton, fifteen years ago sold himself as a coolie in order that he might go with a party of Chinese coolies to Demerara, in South America, and find an opportunity for laboring for their conversion to Christ. He succeeded, with God's blessing, in enlightening and converting some hundreds of them, and gathering them into a church of which he became the pastor. He has recently died, and Lee Kin has been chosen to succeed him. This pastor reports the communicants at present to be 222, and their yearly contributions to be more than \$3,000!

Connected with different missions in China are a number of zealous, native self-supporting workers, ordained and unordained. The latest case of which we have seen mention is that of Wong Yih San, of Shanghai, of whom the Rev. Mr. Yates writes: "Wong Yih San tells how troubled he was at first about giving up his business as a rice merchant on Sunday. He feared that his customers would desert him if he closed his shop on Sunday. But his Christian principle prevailed; he told his customers he was a Christian and could not sell rice on Sunday, but would sell them enough on Saturday to supply them till Monday. As a result, even the heathen were so impressed by his manifest conscientiousness and fixed principle that all continued to buy from him, his business prospered more and more, and as he became possessed of larger resources he built a chapel just inside the west gate of Shanghai, large enough for an audience of about 100, wholly at his own expense, and became his own preacher, prosecuting the work with great zeal and earnestness. This, surely, is a real of the right kind. . . . This case is a real inspiration to the whole church, and to other churches, too, many of whose members sometimes attend Wong's services; for the fame of this layman's noble deed has gone forth far and wide among millions. Many want to see and hear the man who built his own chapel and preaches there without wages."

EAGER FOR AN EDUCATION.

ONE of our schools, of growing importance, is Ingleside Seminary, at Amelia Court-House, Virginia. Soon after the close of the school last spring, I said to one of the girls, "Are you coming back next year?" "Yes, indeed," was her reply; "I shall if it is possible. I am very anxious to get an education. In two years more, if I keep on, I shall graduate. I do hope I can complete the course."

"What shall you do this summer?"

"Oh, I must earn some money to pay my way in school."

"How will you do this?"

"Well, I presume I shall have to do my old work, as I have no one to get a school for me, and I fear I cannot get one."

"What was your old work?"

"Working in the cotton field."

"Won't that be pretty hard for you now?"

"Yes, it will be hard, especially as I have been in school all the year past. But I don't care, if the sun heat don't make me sick [she lives at Ridgeway, South Carolina]. I would do any work, however hard, rather than not go on with school."

This Christian young woman of perhaps seventeen years age, quiet, modest, ladylike, refined in her manners and feelings, would hoe cotton in the field, under a blazing southern sun, rather than have her hope and aspiration to get an education defeated.—*Church at Home and Abroad (Presbyterian).*

VALUE OF MEDICAL MISSIONS.

A NEW recognition of the value of medical missions by the Chinese authorities comes from the large island of Hainau, off the south-eastern coast of China. Dr. Jeremiassen, of the American Presbyterian mission, has for the last few months been greatly occupied with the soldiers of the garrison at his interior station, and has been so successful during the prevalence of an epidemic, that General Feng, the commanding officer, has telegraphed to the viceroy at Canton that "but for Jeremiassen he would have had no soldiers left." The general authorized this missionary physician to erect a hospital at the government expense, and it is to be made over to the mission after the present military inmates have sufficiently recovered to be able to leave it. The

prestige thus gained for the newly established mission in the interior of Hainau is very great.

Dr. Duncan Main, of the English Church mission in the large city of Hangchow, has recently built a fine hospital. One of the Chinese newspapers in referring to its formal opening, said: "At the opening of the hospital all the mandarins came to congratulate Dr. Main. Chinese and foreign all came together; there was not a person in Hangchow that did not praise the work." Dr. Main treats more than 10,000 cases yearly, and during last year seventy-nine cases of attempted suicide by opium poisoning were brought to him, in sixty of which life was saved. Thirteen persons made a profession of faith in Christ and were baptized.

Hangchow is one of the most famous and important of all the cities in the Chinese Empire. On account of its beautiful natural surroundings, the intelligence of its inhabitants, and its historic interest, it has long been the favorite place of residence of literary men, and the aristocracy, and to have gained so much influence and prestige as Dr. Main has done is of the utmost importance to the success of the missionary work.

NOBLENES AND DELICACY IN GIVING.

THERE is a Greek word, *koinonia*, which occurs often in the New Testament, and which, in the Revised Version, is not always translated by the same English word.

In the Apostolic benediction (II. Cor. xiii., 13) it is rendered "communion of the Holy Spirit;" in Gal. ii., 9 it is rendered "fellowship;" in Rom. xv., 26 Paul tells of a "contribution" which the Christians of Macedonia and Achaia had been pleased to make for the relief of their fellow-Christians in Jerusalem, in a time of great scarcity.

Communion, fellowship, contribution—these words are all used to translate the one Greek word *koinonia*.

There is a precious meaning in the word, where it is rendered "contribution," which is not adequately expressed by that English word. This will be best seen by looking at the places in the Acts of the Apostles in which we are first told how the early Christians took care of one another: "And the multitude of them that believed were of one

heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common" (Acts iv., 32). The word there rendered "common" is the Greek adjective *koina*, which corresponds with the Greek noun *koinonia*, for which, in its different uses we have found the need of several English words, and for which, in the matter of helping needy fellow-believers, no word in our English usage is quite satisfactory.

Those early Christians were not very rigid in regard to their rights of property when their brethren were in want. They had learned or caught a certain nobleness in giving, which made them give without feeling it; a certain delicacy too, which would, if possible, prevent the recipients from feeling it. The thing was not done as if to an unworthy beggar: "Here, I will give you this;" but as a brother aids a brother: "Here, this is ours; let us share it. I have more than I need; take what you need."—*Rev. Dr. H. A. Nelson.*

A REMARKABLE CHANGE IN CHINESE SENTIMENT.

WHEN the Chinese Government, some years ago, established at Peking a college in which young men could obtain a training in foreign languages, literature and science, the Rev. Dr. Wm. A. P. Marvin, a well known American missionary in that city, was chosen as the principal, and he still holds the position. When Li Hung Chang, who is acknowledged to be the most influential man in China, needed, about a year ago, a private tutor for his two sons, he selected the Rev. Charles Tenney, an American missionary at Tientsin, and it is stated that he intends to make this missionary the principal of a college he is establishing in his viceregal city. This distinguished viceroy supports the mission hospital and dispensary at Tientsin, and it reported that he has written to the King of Corea, advising him to favor the introduction of Christianity into his kingdom, as it is a good religion and will be highly beneficial to the nation.

The Chinese governor of the large island of Formosa has chosen a Christian missionary to plan and to superintend a college he is establishing in that island. The city of Canton has been especially noted in the past for its hostility to the "outside barbarians," and to the Christian religion; but the faith-

ful preaching and teaching of the Gospel of Christ, and the patient continuance in well-doing of the missionaries, combined with the exemplary conduct of the native Christians, have wrought a wonderful change in public sentiment in this city and province. A strong proof of this is furnished by the following from a recent number of the *Missionary Herald*: "A remarkable fact connected with the Rev. Dr. Happer's movement for a Christian college at Canton is the request received from more than 400 officers, gentry and scholars of Canton and vicinity, asking that the new institution be located among them. Of the signers of this paper ten are members of the imperial academy, and more than 120 have the degree of A. B. or A. M. One hundred of them hold official positions under the government. In their request for this object these gentlemen say they express the united sentiment of all the gentry in the province of Canton. They also guarantee that there shall be as many students as the college can accommodate."

Thy task may well seem over-hard
 Who scatterest in a thankless soil
 Thy life as seed, with no reward,
 Save that which duty gives to toil.
 Yet do thy work; it shall succeed
 In thine or in another's day;
 And, if denied the victor's meed,
 Thou shalt not lack the toiler's pay.
 — Whittier.

FRAGMENTS.

— The Moravians maintain 323 missionaries in various parts of the world, and they have 1,565 native assistants and 81,000 converts.

— Twenty-five societies connected with the Church of England, receive altogether over \$3,000,000 per annum in contributions for missions.

— Maharanee Surnomoyce, a generous Hindoo lady of Calcutta, has given \$75,000 to found a hall of residence for native women students of medicine.

— A Kioto (Japan) newspaper states that the Hongwanji Buddhist sect is about to establish a large seminary for girls in connection with its main temple in that city.

— At the last meeting of the Oxford Diocesan Conference, in England, it was re-

solved that a missionary association should form part of the ordinary machinery of the Church in every parish.

— The King of Belgium is to open an African seminary at the University of Leyden, Holland, where young men can prepare for missionary work in the newly-opened portions of central Africa.

— The sum of \$27,500 unexpectedly inherited, has been handed over by the person receiving it to the Church Missionary Society of England, in thanksgiving "for countless mercies in the last twelve months."

— The Rev. J. R. L. Hall, of Jaffa, having appealed for ten women missionaries to go to Palestine at their own charges, no less than thirteen ladies have responded to the appeal and written to the Church Missionary Society for appointment.

— Of the proposed \$1,000,000 to be raised in the present financial year in aid of the board of foreign missions, as commemorative of the centennial anniversary of the organization of the Presbyterian general assembly, \$800,000 is already subscribed or in hand.

— Miss Tucker ("A. L. O. E.") went to India in her fifty-fourth year, and is now in the eleventh year of service there. She has been enabled not only to learn the language, but also to visit habitually in more than 100 zenanas, besides influencing in a very considerable degree various portions of India by her writings.

— We see it stated that Prince Galitzin, a young Russian nobleman, had a Bible given him at the Paris Exposition, and after reading it was led to accept it as his guide through life. It is his purpose to spend some months of travel in Russia, engaging in evangelistic work. He intends to build thirty Bible-stalls and fit up seven carriages for religious books and tracts.

— The Rev. Dr. Mackay writes from Formosa that, since the late wave of persecution passed over that island, in which the churches were destroyed by mobs, a reaction has taken place, and a stone church is now to be seen in place of every wooden edifice pulled down by the mob. On the front of each one of these rebuilt churches has been placed a representation of the "burning bush." The natives of Formosa understand the allusion.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday, December 22d, in Room 21, Bible House, New York, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

AN AFRICAN BRANCH OF THE AUXILIARY.

BISHOP FERGUSON writes, in a letter dated October 12th: "I thank you for your timely suggestions in regard to organizing a diocesan branch of the Auxiliary in this jurisdiction. As you will see by the copy of my pastoral letter, enclosed herewith, my desire is to arouse all our women, as well as the men and children, to a sense of their duty in this respect. I thank God for the tokens that success will crown the effort.

"Occasionally an incident occurs like this: A short time ago, four girls from our parish school came into my office, and informed me that they wanted to organize a society whose aim should be to raise money to send the Gospel to the heathen, as the Woman's Auxiliary is doing, and that they wished me to draft a constitution, and otherwise to assist them. When I tell you that this came spontaneously, you will perceive what cause I have to be greatly encouraged."

The pastoral letter to which the Bishop refers contains under the heading, "The Need of a Missionary Spirit," the following paragraph:

"If I can secure the hearty co-operation of my brethren, both clerical and lay, I hope, by God's assistance, to inaugurate a plan that will set every member of the Church to work. Commendable zeal has already been shown in this direction in some quarters; but what we want is to make this the rule instead of the exception. I note with devout gratitude the sure tokens that our women are possessed with the same ready will to advance the Lord's work as their sisters across the Atlantic; and only need the way pointed out to wield woman's mighty influence in the right direction. 'The Ladies' Church Aid Society' of Trinity Memorial Church, Monrovia, 'The Woman's Auxiliary to St. Mark's Church,' Cape Palmas, and 'The Ladies' Church Aid Society' of the Church of the Epiphany, Cavalla, are worthy instances. I pray God to crown their efforts with abundant success. When all our women, as well as the men and children, shall have enlisted in the service, all joining heart and hands in the work, a glorious victory will be achieved for God and for the race in this land."

We may hope, therefore, to welcome before long to the ranks of the Auxiliary a diocesan branch in the Missionary jurisdiction of Cape Palmas.

SOUTH DAKOTA.

CONVOCATION AT CHEYENNE RIVER.

LEAVING Yankton Agency before sunrise, we rode to a town thirty miles off, where we took the train at noon. After several changes we reached Wolsey in the evening. There we had to wait until the next afternoon to get the train for Pierre. At this point we were joined by our Bishop, and Mr. and Mrs. Stroh, who are going for the present to Santee, and this was their first meeting with us. Arriving at Pierre, we were met at the train by the rector and a delegation of citizens who had arranged for our comfort while detained there. We found that the Rev. Messrs. Burt and Ashley had preceded us, and our hosts had arranged for a reunion at tea. The evening was too short, so pleasantly passed. We were to make an early start the next morning; it was hoped we could reach the river at noon; but a three hours' ride lengthened to four. A lunch was waiting for us at Fort Sully, where we were kindly invited to rest. Gen. Penrose, who entertained the Bishop and his party, was before the war stationed at what is now Yankton Agency and helped to locate the Indians there. He knew many of our people and inquired for them. He takes a warm interest in our work, and with others of his regiment visited the convocation during its session.

When we reached the ferry we found Mr. Kinney, of St. John's School, who had been waiting for us for some hours, and the crossing was made without delay. Much to our surprise we found a large company already assembled, a larger number of delegates, both clerical and lay, than usual. There is here a military post, which with the agency buildings forms quite a village. Everything was done that could be done to make the meeting a success, both by the military and the agency people; indeed, everything combined to make this one of the pleasantest gatherings I ever attended.

The Bishop's work began as soon as he reached the agency, arranging with the agent for the entertainment of his people and for the opening of convocation, and he had not a spare moment while he remained. The agent had put up a nice awning over a vacant space, enclosed on three sides by buildings and a high, close board fence, mak-

ing a delightful place for the long business meetings and also for the Sunday morning service, for it was found that the large room in the military hospital, offered for the purpose, was much too small for the general exercises.

Convocation opened Friday morning, September 30th, with the Holy Communion and the Bishop's annual report. This service was in the hospital's chapel (I think it was so called). This, with a long corridor, was filled to its utmost capacity, and it was said there were as many as three hundred persons standing outside, who could not get within the door. Those who could gathered around the windows.

The Bishop began his report by saying that this day we saw the Word of God fulfilled, "old men and maidens, young men and children" praising the Lord. We had come together for a good purpose, but even here there would be many temptations, and we must remember Whose we were, and Whose eye was looking upon us, and that nothing should be thought, said or done which was not pure and good. People are asking what kind of people these Dakota Christians are, and what is the secret of this great gathering that moves along like a great river? Where shall we look for the secret of it? Let us look up and back to the day when our Saviour left His throne and came down to look after His lost sheep. He looked forward to the Dakotas, and said in His heart, "I will look after them after a while." He has been doing so now. The Saviour from Jerusalem has come and laid His hand upon men and women, and they have heard His voice. He has touched them, and they have heard His kind and gentle voice. That is the secret. The Saviour has touched you and called you. It has been with you as St. Paul said of himself, "I was apprehended, was arrested"; as he was rushing on, a hand was laid upon him. It is the same here. The Saviour comes close to each heart the same as He did to St. Paul's, and as He sent St. Paul to teach others, so now He has sent men to teach you. The missionaries thus sent have not only labored one year, but on from year to year—eight, ten, fifteen years—both white and Dakota ministers.

Then followed the statistics of the various

stations and works, with an appeal to the people to use every effort to support their own native ministry.

In the afternoon the business of convocation was taken up, and from this time the men's and women's guilds held their separate gatherings. An appointment was made for a meeting of the Cheyenne guilds on Friday evening, preparatory to the general meeting of the Woman's Auxiliary on Saturday afternoon; but on going to the appointed place we found something else in progress. Women were gathering from various points, and depositing in several piles sundry articles—shawls, blankets, deer-skins, moccasins and material for moccasins already embroidered, packages of porcupine quills, bundles of dried meat pounded up with dried cherries and sweetened (a favorite dessert with Dakotas), strings and bags of the wild turnips, boxes and bundles of crackers, piles of fresh pork, cooked and cut up in pound chunks, camp kettles full of hot soup, and kettles of coffee, chickens tied by the leg and puppies by the neck, a pony, a pair of saddle-oags, bags of flour, etc., etc. When these things were all deposited, the crier of the camp called out something, and at once the women came from all directions and formed a circle around these things, and even yet we did not comprehend what was going on. But soon we were enlightened. The president of one of the Cheyenne guilds came to us, and made us understand that this was a reception, given by the Cheyenne guild to the representatives of other guilds who had come to convocation. She wished us to inaugurate the ceremonies by reading a selection from the Bible, a prayer and a hymn. She started the hymn in which many joined. After the short service, one member of each guild, standing by the piles of gifts, made a short address of welcome. These necessarily were short, as the ground had to be cleared before sundown, to be ready for the sunset service. The circle was fully one hundred feet in diameter, and the people were crowded as closely as possible in it. The most valuable things were personal presents to friends, I think, but every one present received a pair of moccasins, or material embroidered ready to make up. Two deer-skins nicely tanned were sent to several of the guilds to be made up and sold for the Church work. Every woman came pro-

vided with her cup for coffee and pail for soup, some taking their portions home to eat with their husbands, and others eating them on the spot, while boys hovering round went off with greasy hands and happy faces overshadowing a pound or so of well cooked fresh pork! I doubt if one of Delmonico's most elaborate dinners ever gave more genuine pleasure than this rude feast.

Of course the preliminary meeting was postponed until the next morning. The white visitors at the agency, with the delegates from other agencies, were invited to an entertainment at St. John's School in the evening. It was mostly musical: "Little Red Riding-hood" and some shorter pieces. To say that all enjoyed it would give but little idea of our pleasure. We only wish that all interested in our school work could have been with us. We had heard much praise bestowed upon this school, and cheerfully add our testimony, endorsing all we had heard.

Two of the girls assisted in the meeting of the Woman's Auxiliary as interpreters. Without them and one from Rosebud we should have had to suspend our work on Saturday. On Saturday morning we got somewhat acquainted with the guilds at Cheyenne, and in the afternoon the Bishop opened the regular work of the Auxiliary. Money and pledges of money left at home were given to the Bishop for work in South Dakota, to the amount of \$230. Two hundred or more articles were given for sale for church-building and support of native clergy. Seventy-five guilds, I think, were represented, and all have connected themselves with the Woman's Auxiliary, or are desirous to do so. Not more than half of the reports were given in when the people were called to do their evening work and for sunset prayers on the camp ground. We also took tea with the Bishop in the camp.

Sunday was no idle day. The services were Holy Communion (English) at 8 A. M., Dakota service and sermon at 10, followed by Holy Communion in Dakota; an adjourned Auxiliary meeting at 3 P. M., and English service at 7 P. M. The Rev. Charles Cook very kindly rendered service as an interpreter, Sunday afternoon, which expedited matters very much, still, after reports were all in, there was only time for a few words from the ladies present.

Thanks were voted for all the kindness

received from the people of the agency and fort, and a message of sympathy sent to Mrs. Paypay, who was too ill to be present. With kindly feelings we adjourned our meeting, an escort having come to carry off our interpreter to tea.

Monday morning was spent in packing up the Dakota work, and at noon we were ready to start on our homeward way. The

Bishop and the Rev. Messrs. Ashley and Burt had appointments for a mission service in Pierre that evening, which is a hard ride of thirty miles from Cheyenne, and it was nearly time for service when they reached there. When they left the agency convocation was still in session and continued for a day or two longer. All agree in saying it was a most delightful gathering.

AFRICA.

A LETTER FROM MRS. BRIERLEY.

I WANT to thank you and the other kind friends who so lovingly remember me from time to time. I wish I could find words to express the joy the valuable little box gave. It was only when I unpacked it and saw the many delicious and nutritious articles that I realized the debt of gratitude I owe. The *Coca du Peron* did me much good after taking it a few times, and also greatly strengthened one of my little ones who lay in convulsions the whole of one night. I expected every breath she drew would be her last, but our God had mercy and she is now in comparative health, though not able to join her companions in their lessons.

Miss Scott can tell you what a benefit the extract of beef is; and as to the marmalade I know not what to say. The children regard it as a wondrous specific for cough and colds, while to me it is in itself, and makes "bonnie Scotland," sweet beyond conception. As I eat with the children, of course I must let them have a wee taste of delicacies from your wonderful country. The medicines and every item are so good and acceptable that I regret their diminution.

The sewing-machine, and indeed everything, causes our hearts to swell with gratitude as well as our eyes to fill with tears. It is a cause for much thankfulness that all came so nicely across the water, and nothing was missing. I do feel a kind Providence is working on our behalf, and that the rift in our horizon is growing broader and deeper, though much, very much remains to be done.

In civilized life a want supplied begets another; so it is with us. The nice washboards make it really necessary for us to have some cedar wash-troughs, such as are fixtures under the taps in American kitchens. Our washing-tubs are made from our old pork barrels. There is not a proper cooper in the place, and the frail tubs we use hardly last a month, so that we are greatly inconvenienced by their leaking and losing the soap-suds, and, of course, soaking the children's wearing apparel. I am sure you will pardon me; it is the work and well-being of these children which makes me such a beggar.

All mission friends will rejoice to hear that through the loving guidance of our Heavenly Father, I have been able to have my three eldest Vey girls transferred to Cape Palmas. It was only at the last moment that the parents signed their names or rather put their mark before the Governor to the requisite document giving their sanction for their removal. They left in the German steamer the 7th inst., with Mrs. Merriam, her baby, and the Rev. Mr. Shannon who had been visiting his daughters. They also returned home with him, so that we missed them greatly for a season.

It is our desire that the girls may remain at the orphanage until they come to woman's estate, then if they remain single, they will be permitted to choose for themselves and perhaps be used as teachers in their own country. They are all three communicants, have very good intellects, and are very lady-like girls.

APPROPRIATIONS FOR DOMESTIC MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1887, and ending September 1st, 1888:

MISSIONARY JURISDICTIONS.	FOR WORK AMONG WHITE PEOPLE, ANNUAL RATE.	FOR WORK AMONG INDIANS, ANNUAL RATE.
Alaska.....		\$ 2,000
Colorado.....	\$6,000, including Bishop's salary,	\$3,000
Indian Territory.....	3,000, the Bishop's salary	1,500
Montana.....	6,000, including Bishop's salary,	\$3,000
Nevada and Utah.....	5,500, including Bishop's salary,	\$3,000
New Mexico and Arizona.	5,500, including Bishop's salary,	\$3,000
North Dakota.....	5,000, including Bishop's salary,	\$3,000
Northern Texas.....	6,000, including Bishop's salary,	\$3,000
Northern California.....	4,500, including Bishop's salary,	\$3,000
Oregon.....	6,000, including Bishop's salary,	\$3,000
South Dakota.....	4,700, including half Bishop's salary,	\$1,500
Washington Territory....	5,500, including Bishop's salary,	\$3,000
Western Texas.....	6,000, including Bishop's salary,	\$3,000
Wyoming and Idaho.....	5,000, including Bishop's salary,	\$3,000

29,800 (including half Bishop's salary, \$1,500.)
800

DIOCESES.	FOR WORK AMONG WHITE PEOPLE, ANNUAL RATE.	FOR WORK AMONG IN- DIANS, ANNUAL RATE.	APPROPRIATED BY THE COMMISSION ON WORK AMONG COLORED PEOP- LE, ANNUAL RATE.
Alabama.....	\$ 500		\$ 500
Arkansas.....	1,500		
California.....	1,500		
East Carolina.....	800		1,500
Florida.....	1,800		500
Fond du Lac.....	1,500	\$ 500	
Georgia.....	500		1,800
Indiana.....	1,700		
Iowa.....	3,000		
Kansas.....	3,000		300
Kentucky.....	1,000		900
Louisiana.....	500		500
Maine.....	2,400		
Maryland.....			1,350
Minnesota.....	3,000	4,355	
Mississippi.....	1,600		200
Missouri.....	1,000		800
Nebraska.....	3,000		200
New Hampshire.....	2,000		
New York.....	3,000*		
North Carolina.....	1,000		4,500
Quincy.....	1,000		
South Carolina.....	800		1,500

* Emigrant Chaplaincy.

APPROPRIATIONS.

DIOCESES.	FOR WORK AMONG WHITE	FOR WORK AMONG IN-	APPROPRIATED BY THE
	PEOPLE, ANNUAL RATE.	DIANS, ANNUAL RATE.	COMMISSION ON WORK AMONG COLORED PEOP- LE, ANNUAL RATE.
Springfield.....	2,000		300
Ohio.....	400†		
Tennessee.....	1,300		1,200
Texas.....	1,000		100
Virginia.....	200†	300	5,800
West Virginia.....	500		
Western Michigan.....	1,300		
Wisconsin.....	1,000		
	<u>\$121,500</u>	<u>\$39,255</u>	<u>\$21,950</u>

SUMMARY.

For Missions to White People.....	\$112,500
For Missions to Indians.....	39,255
For Missions to Colored People.....	21,950
To which add:	
For Chinese Missionary to the Chinese in California.....	500
Official Travelling Expenses of Missionary Bishops within their re- spective jurisdictions, up to \$300 for each.....	3,900
Reserved for Central Expenses, say.....	16,500
	<u>\$194,605</u>

† For deaf-mute missionaries in the West and South respectively.

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1887, and ending September 1st, 1888:

Excess of last year's appropriations over receipts.....	\$3,657 61
For the Mission School in Greece, annual rate.....	2,300 00
For the Mission in Africa.....	22,300 00
For the Mission in China,.....	41,950 00
For the Mission in Japan,.....	41,925 00
For Missions in the Haitien Church,.....	6,250 00
For support and travelling expenses of the Rev. Mr. Gordon, in Mexico, from September 1st to close of his engagement.....	2,300 00
For aid to disabled Missionaries and the widows and orphans of Mission- aries, annual rate.....	3,962 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say.....	16,500 00
	<u>\$141,144 61</u>

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from October 1st, to November 1st, 1887.

ALABAMA—\$32.60			
<i>Decatur</i> —"Thank-offering," from father, mother and son, \$5 each, General.....	15 00		
<i>Talladega</i> —St. Peter's, "A Lady," Domestic.....	5 00		
<i>Tuscaloosa</i> —Christ Church, Foreign.....	12 60		
ALBANY—\$120.14			
<i>Albany</i> —St. Paul's, Domestic, \$50.05; Foreign, \$10.....	60 05		
<i>Ogdensburg</i> —St. John's, through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	30 00		
<i>Palenville</i> —Gloria Dei Mission, Domestic, \$5; Foreign, \$5.....	10 00		
<i>Salem</i> —St. Paul's, Foreign and Domestic.....	12 09		
<i>Stockport</i> —St. John the Evangelist, China.....	3 00		
<i>Stottville</i> —St. Barnabas' Chapel, China.....	5 00		
ARKANSAS—\$14.65			
<i>Marianna</i> —St. Andrew's, Domestic.....	14 65		
CALIFORNIA—\$64.50			
<i>San Diego</i> —St. Paul's, Sp. for debt on church in Albuquerque, New Mexico.....	50 00		
<i>San José</i> —Mrs. R. D. Payne, Domestic.....	5 00		
<i>Sausalito</i> —Christ Church, Br. Wo. Aux., General.....	5 00		
<i>Miscellaneous</i> —Br. Wo. Aux., General.....	4 50		
CENTRAL NEW YORK—\$174.73			
<i>Adams</i> —Emmanuel Church, Foreign.....	1 81		
<i>Big Flats</i> —St. John's, Foreign.....	2 50		
<i>Binghamton</i> —Church of the Good Shepherd, Foreign.....	4 06		
<i>Trinity Church, Colored, \$16.33; Foreign, \$15.02.....</i>	31 35		
<i>Brownville</i> —St. Paul's, Foreign.....	4 34		
<i>Carthage</i> —Grace, Foreign.....	2 72		
<i>Cayuga</i> —St. Luke's, Foreign.....	10 00		
<i>Clayton</i> —Christ Church, Foreign.....	4 31		
<i>Copenhagen</i> —Grace, Foreign.....	1 13		
<i>Cortland</i> —Grace, Foreign.....	4 10		
<i>Earlville</i> —Grace, Foreign.....	88		
<i>Ellisburgh</i> —Grace, Foreign.....	1 00		
<i>Great Bend</i> —Mission, Foreign.....	1 00		
<i>Greene</i> —Zion, Foreign.....	33 33		
<i>Guilford</i> —Christ Church, Foreign.....	2 24		
<i>Hamilton</i> —St. Thomas', Foreign.....	1 55		
<i>Holland Patent</i> —St. Paul's, Foreign.....	1 45		
<i>Ithaca</i> —St. John's, Foreign.....	19 90		
<i>Jordan</i> —Christ Church, Foreign, of which S. S., \$2.....	13 23		
<i>Lowville</i> —Trinity Church, Foreign.....	1 62		
<i>Oswego</i> —Christ Church, Foreign, of which through Wo. Aux., \$1.....	23 00		
<i>Oxford</i> —St. Paul's, Foreign.....	36 43		
<i>Pierrepont Manor</i> —Zion, Foreign.....	1 31		
<i>Poolville</i> —Mission, Foreign.....	45		
<i>Pulaski</i> —St. James', Foreign.....	1 00		
<i>Redwood</i> —St. Peter's, Foreign.....	1 95		
<i>Rome</i> —St. Joseph's, Foreign.....	1 32		
<i>Skaneateles</i> —St. James', Foreign, \$52.75; Wo. Aux., Foreign, \$25; through Wo. Aux., Mite Boxes, General, \$19.50.....	97 25		
<i>Syracuse</i> —Grace, Foreign.....	4 60		
<i>St. James', Foreign.....</i>	4 61		
<i>St. Mark's, Foreign.....</i>	7 37		
<i>St. Paul's, Foreign, \$29.90; through Wo. Aux., for "Yan Yung" scholarship, Bridgman Memorial School, Shanghai, China.....</i>	69 90		
<i>Trinity Church, Foreign.....</i>	30 00		
<i>Theresa</i> —St. James', Foreign.....	2 27		
<i>Trumansburgh</i> —Epiphany S. S., Foreign.....	2 26		
<i>Utica</i> —Church of the Good Shepherd, Foreign.....	1 01		
<i>Waterloo</i> —St. Paul's, through Wo. Aux., Sp. for Rev. P. W. Cassey, New Berne, S. C.....	17 36		
<i>Watertown</i> —Trinity Church, Foreign.....	28 12		
<i>Westmoreland</i> —Gethsemane, Foreign.....	1 00		
<i>Miscellaneous</i> —Mite Chest, Foreign.....	1 00		
CENTRAL PENNSYLVANIA—\$26.00			
<i>Birdsboro'</i> —St. Michael's, Mrs. Edward Brooks, Domestic.....	25 00		
<i>Lewistown</i> —St. Mark's, Children's Guild, through Wo. Aux., Sp. for Rev. J. W. Cook, Greenwood, Dakota.....	1 00		
CHICAGO—\$99.30			
<i>Chicago</i> —Grace, "Five Little Workers," through Wo. Aux., for scholarship at Cape Mount, Africa, \$35; "Sisters of Bethany," thro' Wo. Aux., General, \$25.....	50 00		
<i>Church of Our Saviour, Indian.....</i>	29 30		
<i>St. Thomas', Wo. Aux., Africa.....</i>	5 00		
<i>Miscellaneous, from Wm. C. Stevens, "In Memory of Bishop Stevens," for Japan.....</i>	15 00		
CONNECTICUT—\$360.84			
<i>Bridgeport</i> —Christ Church, Foreign.....	25 04		
<i>"A Connecticut Churchman," Indian, \$4; Colored, \$4; Foreign, \$4.....</i>	12 00		
<i>Brookfield (Centre)</i> —St. Paul's S. S., Mite Chests, \$16.56; Brookfield Mission School, Mite Chests, General, \$4.50.....	21 08		
<i>Essex</i> —St. John's, General.....	24 00		
<i>Hartford</i> —Christ Church, Domestic, \$25; Foreign, \$19; Colored, \$25.....	69 00		
<i>(Parkville)</i> —Grace Chapel S. S., Indian.....	6 33		
<i>New Haven</i> —St. Luke's, Sp. for Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	12 00		

St. Thomas', Colored.....	58 79
Newton—Trinity Church, Sp. for salary of teacher in Utah.....	10 00
Pomfret—Christ Church, Japan Missions.....	55 00
Portland—Trinity Church, Sp. for salary of teacher in Utah.....	10 00
Ridgefield—St. Stephen's, Domestic.....	35 00
Salisbury—St. John's, "C. H. S.," Foreign.....	7 00
Southport—Trinity Church Guild, through Wo. Aux., Foreign.....	1 00
Suffield—Calvary, Foreign.....	1 50
Wethersfield—Trinity Church S. S., Colored.....	8 10
West Hartford—St. James' Parish, Indian.....	5 00

DELAWARE—\$65.97

Lewes—St. Peter's S. S., for "Lewes" scholarship, Bishop Boone Memorial School, Wuchang, China.....	4 87
Millsboro—St. Mark's, General.....	1 10
Wilmington—From "J. O. N.," for "F. E. I." scholarship, St. Paul's School, Yankton Agency, Dakota.....	60 00

EASTON—\$12.96

Longwood—All Saints' Parish, General.....	12 96
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FOND DU LAC—\$8.37

Oneida—Hobart Church, General.....	8 00
Waupun—"One of the Soldiers," General.....	87

INDIANA—\$10.00

Indianapolis—Christ Church, through Wo. Aux., Sp. for scholarship in Utah.....	10 00
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IOWA—\$39.50

Burlington—Christ Church, Woman's Missionary Society, Indian, \$5; General, \$10.50.....	15 50
Clinton—St. John's, Foreign.....	9 00
Grinnell—St. Paul's, "Z.," Africa, \$10; Sp. for Rev. W. A. Fair, Bassa, Liberia, \$5.....	15 00

KENTUCKY—\$5.00

Louisville—"S.," through Wo. Aux., Foreign.....	5 00
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LONG ISLAND—\$431.65

Brooklyn—Holy Trinity Church, General... "Cash," Africa, \$5; Sp. for Cuba, \$5; Sp. for India, \$5.....	296 82
Islip—Emmanuel Church, Wo. Aux., for Medical School, Shanghai, China.....	15 00
Jamaica—Grace, General.....	16 00
Rockaway—Trinity Church, Domestic.....	65 90
	37 93

LOUISIANA—\$50.00

New Orleans—Christ Church, Mrs. T. G. Richardson, through Wo. Aux., Domestic and Foreign.....	50 00
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MAINE—\$14.28

Augusta—St. Mark's, Domestic, \$7.14; Foreign, \$7.14.....	14 28
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MARYLAND—\$263.65

Annapolis—St. Philip's Chapel, Sp. for Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	3 00
Aquasco—St. Philip's Chapel, Sp. for Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	5 00
Baltimore—Howard Chapel, Sp. for Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	10 00
Mt. Calvary, Chapel of St. Mary the Virgin, Sp. for Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	26 10
St. James', Sp. for Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	10 57
Catonsville—St. Timothy's, Domestic, \$57.61;	

Foreign, \$17.60.....	75 21
Frederick—All Saints', Five-cent Collection, Wo. Aux., Foreign, \$27.75; Indian, \$10.25.....	38 00
Towsontown—Trinity Church, Domestic and Foreign, \$81.56; "Dr. Hoffs" scholarship, Hope School South Dakota, \$8.71.....	90 27
Miss H. Ridgely, through Wo. Aux., Sp. for Foreign Missionary Lending Library.....	1 00
Washington—St. Mary's Chapel, Sp. for Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	7 50

MASSACHUSETTS—\$1,003.29

Andover—Christ Church, Domestic, \$15; Foreign, \$20; Colored, \$10; Indian, \$5.....	50 00
Arlington—St. John's, Wo. Aux., for Mrs. Payne's salary, Colored.....	5 75
Boston—Emmanuel Church, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, \$60; S. S., through Wo. Aux., for "Emmanuel" scholarship, St. Mary's School, South Dakota, \$40.....	100 00
Church of the Good Shepherd, thro' Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	17 47
St. Augustine Mission, Sp. for the Rev. J. H. M. Pollard's Mission, Summerville, S. C.....	25 00
(South)—St. Matthew's, thro' Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	6 00
St. Paul's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, of which "Mary D. Burkhams" scholarship \$25; Sp. for brick for Mrs. Spaulding, hospital, Colorado, \$1.....	148 00
Trinity Church, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	61 00
"Friends," through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, for "Caroline Prentice Sanger" memorial scholarship.....	25 00
"A Friend," through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	10 00
"A Friend," through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	5 00
"A. F.," through Wo. Aux., for Mrs. Payne's salary.....	50
Bridgewater—"H.," Domestic.....	2 00
Brookline—St. Paul's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	20 00
Cambridge—Christ Church, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	5 00
St. John's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, \$20; "A Member," for Indians in Alaska, \$1.....	21 00
St. Peter's, through Wo. Aux., for Mrs. Payne's salary.....	2 50
"A Friend," through Wo. Aux., for "Edith Bond Memorial" scholarship at "Eliza F. Drury" memorial station, West Africa.....	25 00
Charlestown—St. John's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	11 00
Clinton—Church of the Good Shepherd, "A Member," through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	5 00
Dorchester—All Saints', "A Member," through Wo. Aux., for "All Saints" scholarship, Cape Mount, Africa.....	12 00
Fitchburg—Christ Church, Indian.....	21 83
Greenfield—St. James', through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	2 00
Jamaica Plain—St. John's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	10 00
Lawrence—Grace, Domestic, \$32; through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, \$2.....	34 00

St. John's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	3 00	Sp. for scholarship, Reno, Nevada.....	2 50
Linden—St. Luke's S. S., for "Bishop Hannington" scholarship, Cape Mount School, Africa.....	25 00	St. Barnabas', through Wo. Aux., Miss Jennings' salary, \$1.25; Sp. for scholarship, Reno, Nevada, \$1.25.....	2 50
Longwood—Church of Our Saviour, "A Member," General.....	10 00	St. George's, General.....	3 24
Lovell—St. Anne's, Sp. for benefit of beneficiary on "St. Anne's" scholarship, St. Margaret's School, Japan.....	5 00	St. John's, Mrs. D. V. Bell, through Wo. Aux., Sp. for scholarship, Reno, Nevada.....	5 00
St. John the Evangelist, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	5 00	St. Paul's, Mrs. W. J. Chittenden, through Wo. Aux., Sp. for scholarship, Reno, Nevada, \$10; Mrs. T. A. McGraw, thro' Wo. Aux., Sp. for scholarship, Reno, Nevada, \$5.....	15 00
"Miss E., through Wo. Aux., for Mrs. Payne's salary.....	2 00	Henrietta—Christ Church, thro' Wo. Aux., for Mrs. Jennings' salary.....	1 00
Lynn—St. Stephen's Memorial, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, two scholarships.....	50 00	Rockford—St. James' Mission, General.....	1 75
St. Stephen's S. S., through Wo. Aux., Sp. for "Marion Halliday" scholarship, St. Mary's Orphanage, China.....	20 00	Sault St. Marie—St. James', through Wo. Aux., for Mrs. Jennings' salary.....	4 00
Milford—Trinity Church, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	1 00	Ypsilanti—St. Luke's, through Wo. Aux., for Mrs. Jennings' salary.....	5 00
New Bedford—Grace, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	10 00	Miscellaneous—Branch Wo. Aux., for Miss Riddick's salary, Japan, \$15; "Joseph B. Harris" medical scholarship, St. John's College, Shanghai, China, \$10... ..	25 00
Newton—Grace, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	25 00	MILWAUKEE—\$15.79	
Newton Lower Falls—St. Mary's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	50	Nashotah—Miss Gillander, Sp. for Rev. John McKim.....	5 00
North Cambridge—St. James', through Wo. Aux., for Miss Wong's work, China.....	10 00	Portage—St. John's, \$3.66; S. S., \$1.13, for Japan.....	4 79
Peabody—St. Paul's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	2 00	Waukesha—St. Matthew's, Foreign.....	5 00
Quincy—Christ Church, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	20 00	Mrs. Boyd, Foreign.....	1 00
Salem—Grace S. S., through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	10 00	MINNESOTA—\$14.90	
St. Peter's, through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa.....	15 00	Moorhead—St. John's S. S., Foreign.....	1 90
Southborough—St. Mark's, Domestic.....	10 00	Miscellaneous—Branch Wo. Aux., General.....	13 00
Taunton—St. Thomas', through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, "St. Thomas" scholarship "A Friend" through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, "Fanny Carlton Field" memorial scholarship.....	25 00	MISSOURI—\$27.65	
Watertown—Church of the Good Shepherd, Foreign.....	1 50	Hannibal—Trinity Church, Sp. for Rev. J. McKim.....	16 65
Worcester—All Saints', through Wo. Aux., for "Eliza F. Drury" memorial station, West Africa, \$25; through Wo. Aux., Sp. for Bishop Ferguson, \$4.79.....	29 79	"V., Foreign.....	1 00
St. John's Parish, Domestic.....	21 35	St. Louis—Christ Church, "A Member," General.....	10 00
Miscellaneous—S. S. Penny Collection, thro' Wo. Aux., for Mrs. Payne's salary, \$1.57; for "Eliza F. Drury" memorial station, West Africa, for "Massachusetts S. S." scholarship, \$35; for work in Haiti, \$11.35	37 92	NEWARK—\$351.17	
Dakota League Collection, through Wo. Aux., for Mrs. Payne's salary.....	5 57	Greenville—Grace, Foreign.....	9 00
Branch Wo. Aux., "A Friend of Foreign Missions," Haiti.....	5 00	Hoboken—St. Paul's, Domestic.....	25 00
Through Wo. Aux., Sp. for Mrs. Payne.....	2 11	Montclair—St. Luke's, Domestic.....	180 41
Branch Wo. Aux., Sp. for Bishop Ferguson.....	1 00	Orange—Grace, "Bishop Hobart" scholarship, St. John's School, South Dakota, \$30; General, \$66.76; Foreign, Africa, \$5 "M. K. A. S.," through Wo. Aux., for St. Mary's School, Rosebud, South Dakota.....	15 00
"A Friend" through Wo. Aux., for foreign freight.....	50	Rev. Geo. F. Flichtner, Sp. for Bishop Dunlop, for new church in Las Vegas, New Mexico.....	10 00
		Miscellaneous—"W. L.," Sp. for Bishop Hare.....	10 00
		NEW HAMPSHIRE—\$127.30	
		Concord—St. Paul's, Domestic, \$12.40; Foreign, \$10.05.....	22 45
		Dover—St. Thomas', Domestic, \$25.09; Foreign, \$12.55.....	37 64
		North Conway—Christ Church, \$2.65; "J. H. G.," \$50, General.....	52 65
		Salmon Falls—Christ Church, Mite Chest, Foreign.....	13 70
		Miscellaneous—Branch Wo. Aux., travelling expenses of Secretary.....	
		NEW JERSEY—\$46.31	
		Elizabeth—Trinity Church, for "Amelia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China.....	10 00
		Evona—Heavenly Rest, "Anonymous," Domestic.....	20 00
		Keyport—St. Mary's, Domestic.....	3 00
		Trenton—Trinity Church, Domestic, \$10.65; Foreign, \$2.66.....	13 31
		NEW YORK—\$929.96	
		Armonck (North Castle)—St. Stephen's, Domestic.....	2 00

MICHIGAN—\$130.14

Alpena—Trinity Church (of which S. S., \$20), Foreign and Domestic, \$40.15; thro' Wo. Aux., Sp. for scholarship, Reno, Nevada, \$5.....	45 15
Detroit—Emmanuel Church, through Wo. Aux., Miss Jennings' salary, \$10; Sp. for scholarship, Reno, Nevada, \$10.....	20 00
Church of the Messiah, thro' Wo. Aux.,	

<i>Clifton (S. I.)—St. John's, "K," Domestic and Foreign.....</i>	30 00	(<i>Germantown</i>)—Christ Church, thro' Wo. Aux., for Miss Mailes' salary, \$5; "Bishop Whitaker" scholarship, St. John's School, Africa, \$2.50; "Anna M. Stevens" scholarship, St. John's School, Africa, \$2.50; Sp. for Foreign Missionaries' Fund, \$3.....	13 00
<i>Irrington—Miss Ann H. Laight, Domestic.....</i>	10 00	(<i>Lower Dublin</i>)—All Saints', Indian, \$27.06; Colored, \$27.06.....	54 12
<i>Matteawan—"X," Domestic.....</i>	20 00	Christ Church Chapel, thro' Wo. Aux., Sp. for Foreign Missionaries' Fund.....	2 00
<i>Montrose—Church of Divine Love, Domestic</i>	5 00	Crucifixion, Sp. for Rev. J. H. M. Pollard's mission, Summerville, S. C.....	17 00
<i>New York—Grace Chapel S. S., for stipend of Rev. J. McBride, South Dakota.....</i>	75 00	(<i>Mt. Airy</i>)—Grace, Domestic, \$52.21; S. S., for "S. C. Hill" scholarship, St. John's School, Cape Mount, Africa, \$25.....	77 21
(<i>Harlem</i>)—Holy Trinity Church, "W. M. A." Sp. for Bishop Dunlop, for window in church in Las Vegas, New Mexico.....	25 00	Holy Trinity Church, through Wo. Aux., for "Bishop Whitaker" scholarship, St. John's School, Africa, \$2; Sp. for Foreign Missionaries' Fund, \$2.....	4 00
Reconciliation S. S., through Wo. Aux., Sp. for Miss Burgwin's school, Aspenwall, Va.....	25 00	Church of the Mediator, General, \$43.75; through Wo. Aux., for "Bishop Whitaker" scholarship, St. John's School, Africa, \$2; "Richard Newton" scholarship, High School, Africa, \$2; "Anna M. Stevens" scholarship, St. John's School, Africa, \$2; Sp. for Foreign Missionaries' Fund, \$4.....	53 75
St. Augustine's Chapel, Missionary Guild, Domestic, \$103.62; Foreign, \$103.62.....	207 24	St. Barnabas', "E. W. B.", for "Bishop Hare" scholarship, St. Paul's School, South Dakota, \$30; "Mary Emory Hare" scholarship, St. Mary's School, South Dakota, \$30; "Bishop Whipple" scholarship, St. Mary's School, South Dakota, \$30.....	90 00
St. Chrysostom's Chapel, Sp. for Rev. J. H. M. Pollard's mission, Summerville, S. C.....	25 00	St. Clement's, Sp. for Rev. J. McKim.....	5 00
St. George's, "A Lady," through Wo. Aux., for "Harriet Schuyler" scholarship, Cape Mount, Africa.....	25 00	St. James', through Wo. Aux., Sp. for Mrs. Brent's assistant, Gordansville, Va. (North Liberties)—St. John's, Domestic, \$3.05; Foreign, \$3.05.....	6 10
(<i>Fordham</i>)—St. James', Br. Wo. Aux., Sp. for Bishop Williams' new school in Japan.....	50 00	St. Jude's, Domestic, \$50; Indian, \$50.....	100 00
St. Philip's, Sp. for Rev. J. H. M. Pollard's mission, Summerville, S. C.....	17 00	St. Luke's, Indian.....	15 46
St. Thomas', Ladies' Missionary Association, balance due on Miss Purple's salary, China.....	17 44	St. Mark's, through Wo. Aux., for Miss Mailes' salary, Japan.....	5 00
Zion Chapel, "A Friend," Foreign.....	5 00	(<i>Frankford</i>)—St. Mark's, thro' Wo. Aux., for "Bishop Whitaker" scholarship, St. John's School, Africa, \$1.25; "Richard Newton" scholarship, High School, Africa, \$1.25.....	2 50
(<i>Washington Heights</i>)—Mrs. A. M. Lyman, through Wo. Aux., Sp. for Miss Grace Howard's school for Indian girls, Crow Creek Agency, South Dakota.....	20 00	(<i>Germantown</i>)—St. Peter's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	3 00
Taber Mite Chest, Domestic.....	13 60	(<i>Chestnut Hill</i>)—St. Paul's, from Mrs. S. G. T. Campbell, Domestic.....	30 00
"A Priest," Sp. for Rev. J. H. M. Pollard's mission, Summerville, S. C.....	8 00	St. Stephen's, Domestic.....	1 25
<i>Poughkeepsie</i> —Branch Wo. Aux., for Hope School, South Dakota.....	27 80	(<i>West</i>)—Church of Our Saviour, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
<i>Rye</i> —Christ Church, through Wo. Aux., Sp. for Bishop Talbot.....	70 60	Collection at General Missionary Meeting in Holy Trinity Church, General.....	269 22
Mrs. Sarah Van Rensselaer, for "Arthur Van Rensselaer" scholarship, St. Paul's School, Tokio, Japan, \$60; for the "Frances Shirley Erving" scholarship, St. Margaret's School, Tokio, Japan, \$40.....	100 00	Collection at opening service of Missionary Council in St. James', General.....	129 85
<i>St. John's</i> —St. John the Evangelist, "The Basket Makers," Domestic.....	1 15	Miss Mary Rush, Domestic.....	100 00
<i>Tuckahoe</i> —St. John's S. S., Domestic.....	5 00	Episcopal Hospital, through Wo. Aux., for "St. John's" divinity scholarship, St. John's College, China.....	2 00
<i>Westchester</i> —St. Peter's, Domestic.....	30 13	(<i>Frankford</i>)—Mrs. E. V. O'Neill, Sp. for Rev. W. A. Fair, Bassa, Liberia.....	25 00
<i>West New Brighton</i> —Ascension, Domestic and Foreign.....	10 00	<i>Westchester</i> —Holy Trinity Church, through Wo. Aux., General.....	17 00
<i>Yonkers</i> —Sp. for Miss Tileston's salary.....	105 00		
NORTH CAROLINA—\$42.74			
<i>Asheville</i> —Trinity Church, through Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, China.....	20 00	PITTSBURGH—\$50.11	
<i>Chocowinity</i> —Trinity Parish, Domestic, \$4.03; Foreign, \$4.02.....	8 05	<i>Erie</i> —St. Paul's Missionary Association, through Wo. Aux., Sp. for "B. B. Vincent" scholarship, at Logan, Utah.....	40 00
<i>Greensboro</i> —St. Barnabas' S. S., General.....	2 00	St. Paul's, General.....	10 11
<i>Greenville</i> —St. Paul's Parish, Domestic, \$4.38; Foreign, \$4.37.....	8 75	QUINCY—\$2.80	
<i>Waynesville</i> —Grace, Mite Boxes, through Wo. Aux., Indian.....	3 94	<i>Pittsfield</i> —St. Stephen's, Domestic.....	2 80
OHIO—\$42.09			
<i>Cleveland</i> —St. Paul's, Foreign.....	42 09	RHODE ISLAND—\$64.66	
PENNSYLVANIA—\$1,676.36			
<i>Ardmore</i> —St. Mary's, Domestic.....	35 93	<i>Newport</i> —All Saints' Memorial Chapel, Foreign and Domestic.....	54 66
<i>Chester</i> —Convocation, Br. Wo. Aux., for travelling expenses of Secretary, General	6 32	Wo. Aux., for Miss Carter's expenses, General.....	10 00
<i>Downtington</i> —St. James', "A Member," through Wo. Aux., Sp. for Domestic Contingent Fund.....	25 00		
<i>Lower Merion</i> —St. John's, Domestic, \$34.42; Foreign, \$94.09; Sp. for work of the Rev. J. A. Russell, at Falls City, and Rulo, Nebraska, \$65.....	193 51		
<i>Media</i> —Christ Church, Domestic, \$15; Japan, \$10.....	25 00		
<i>Philadelphia</i> —Ascension, thro' Wo. Aux., Sp. for Mrs. Brent's assistant, Va. (Germantown)—Calvary, thro' Wo. Aux., Sp. for Foreign Missionaries' Fund.....	39		

SOUTH CAROLINA—\$35.56

<i>Laurens</i> —Epiphany, General.	5 00
<i>Plantersville</i> —Mission, General.	56
<i>Spartanburgh</i> —Advent, through Wo. Aux., for "Maurice Moore" scholarship, St. Agnes' School, Osaka, Japan.	20 00
<i>Wellford</i> —Mission, General.	10 00

SOUTHERN OHIO—\$126.93

<i>Cincinnati (Clifton)</i> —Calvary, Colored, \$11.45; Indian, \$22.90.	34 35
St. Paul's, through Wo. Aux., Domestic, \$14.62; Foreign, \$14.61.	29 23
<i>Columbus</i> —Trinity Church, through Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Western Texas.	2 00
<i>Dayton</i> —Christ Church S. S., for "Rev. Jesse T. Webster" memorial scholarship, St. Agnes' School, Osaka, Japan.	40 00
<i>Delaware</i> —St. Peter's, through Wo. Aux., Indian.	21 35

TENNESSEE—\$14.00

<i>Nashville</i> —Advent, Domestic, \$7; Foreign, \$7.	14 00
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TEXAS—\$60.00

<i>Waco</i> —St. Paul's, "Tithe," Domestic, \$10; Foreign, \$10.	20 00
<i>Miscellaneous</i> —"A Friend," through Wo. Aux., Japan, \$20; Africa, \$10; Sp. for Bishop Walker's Indians, \$10.	40 00

VERMONT—\$373.92

<i>Brandon</i> —St. Thomas', Domestic, 75c.; Foreign, 75c.	1 50
<i>Burlington</i> —St. Paul's, Domestic, \$27.92; Foreign, \$27.91.	55 83
<i>Cambridge</i> —Holy Apostles', Domestic, 50c.; Foreign, 50c.	1 00
<i>East Berkshire</i> —Calvary, Domestic, 81c.; Foreign, 81c.	1 61
<i>Enosburgh</i> —Christ Church, Domestic, 86c.; Foreign, 86c.	1 72
<i>(Falls)</i> —St. Matthew's, Domestic, \$1.01; Foreign, \$1.01.	2 02
<i>Fairfax</i> —Christ Church, Domestic, \$1; Foreign, \$1.	2 00
<i>Fairfield</i> —Trinity Church, Domestic, 63c.; Foreign, 62c.	1 25
<i>Georgia</i> —Emmanuel Church, Domestic, 50c.; Foreign, 50c.	1 00
<i>Grand Isle</i> —St. John's, Domestic, \$3.50; Foreign, \$3.50.	7 00
<i>Hydeville</i> —St. James', Domestic, 38c.; Foreign, 37c.	75
<i>Island Pond</i> —Christ Church, Domestic, 42c.; Foreign, 42c.	84
<i>Jericho</i> —Calvary, Domestic, 25c.; Foreign, 25c.	50
<i>Manchester Centre</i> —Zion, Domestic, \$2.39; Foreign, \$1.90.	4 29
<i>Middlebury</i> —St. Stephen's, estate of Mrs. E. H. Platt, interest, Domestic, \$88.75; Foreign, \$88.75.	177 50
<i>Milton</i> —Trinity Church, Domestic, 50c.; Foreign, 50c.	1 00
<i>Montgomery</i> —Union Church, Domestic, 70c.; Foreign, 69c.	1 39
<i>Montpelier</i> —Christ Church, Domestic.	10 37
<i>Newport</i> —St. Mark's, Domestic, 50c.; Foreign, 50c.	1 00
<i>North Troy</i> —St. Augustine's, Domestic, 38c.; Foreign, 37c.	75
<i>Richford</i> —St. Ann's, Domestic, 50c.; Foreign, 50c.	1 00
<i>Royalton</i> —St. Paul's, Domestic, \$5; Foreign, \$5.	10 00
<i>Rutland</i> —Trinity Church, Domestic, \$13.67; Foreign, \$13.66.	27 33
<i>Sheldon</i> —Grace, Domestic, \$1.88; Foreign, \$1.87.	3 75
<i>Shelburne</i> —Trinity Church, Domestic, 78c.;	

Foreign, 78c.	1 56
<i>St. Johnsbury</i> —St. Andrew's, Domestic, 60c.; Foreign, 59c.	1 19
<i>Swanton</i> —Holy Trinity Church, Domestic, 53c.; Foreign, 52c.	1 05
<i>Windor</i> —St. Paul's, Domestic, \$8.28; Foreign, \$25.	33 28
<i>Winoski</i> —Trinity Church, Domestic, 72c.; Foreign, 72c.	1 44
<i>Miscellaneous</i> —Vermont Br. Wo. Aux., Sp. for Rev. T. B. Clarkson, Eastover, S. C., for student.	15 00
Sp., "First Contribution for Ensenada," "A little one shall become a thousand and a small one a great nation"	5 00

VIRGINIA—\$295.36

<i>Alexandria</i> —St. Paul's, "A Member," Domestic, \$20; Foreign, \$20.	40 00
<i>Berryville</i> —Grace, Foreign.	20 09
<i>Charlottesville</i> —"Virginia," Domestic, \$20; Foreign, \$20.	40 00
<i>Fairfax Co.</i> —Theological Seminary, "Cash," General.	5 00
<i>Norfolk</i> —St. Luke's, General.	134 27
<i>Richland</i> —Aquia Missionary Association, General.	6 00
<i>Staunton</i> —Trinity Church S. S., "Mary Donaghe" scholarship, Emma Jones School, Shanghai, China.	40 00
Mrs. Gen. J. E. B. Stuart, Foreign and Domestic.	10 00

WESTERN MICHIGAN—\$36.50

<i>Big Rapids</i> —St. Andrew's, through Wo. Aux., Mite Chest savings, for Mrs. Miles' salary.	4 00
<i>Hastings</i> —Emmanuel Church S. S., through Wo. Aux., for "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, Japan.	5 00
<i>Ionia</i> —St. John's, "Daughters of the Covenant," through Wo. Aux., for "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, Japan.	5 00
<i>Kalamazoo</i> —St. Luke's, through Wo. Aux., for Mrs. Miles' salary, \$15; Sp. for Little cot in St. Mary's Orphanage, Shanghai, China, \$2.50.	17 50
<i>Marshall</i> —"J. C. S.," through Wo. Aux., General.	5 00

WESTERN NEW YORK—\$374.10

<i>Allen's Hall</i> —"A Daughter of the Church," Domestic, \$2.50; Foreign, \$2.50.	5 00
<i>Buffalo</i> —Trinity Church, Miss Morris, thro' Wo. Aux., Sp. for Miss Skellie, \$2; Miss Payne's salary, \$1; Miss Mailes' Bible-readers, Japan, \$1.	4 00
<i>Hornellsville</i> —Christ Church, through Wo. Aux., for Miss Mailes' Bible-readers, Japan.	5 00
<i>Sodus Point</i> —Christ Church S. S., through Wo. Aux., for Hope School, South Dakota.	4 00
<i>Olean</i> —St. Stephen's, through Wo. Aux., for Miss Payne's salary, \$5; Miss Mailes' Bible-readers, Japan, \$5.	10 00
<i>Phelps</i> —St. John's S. S., Sp. for St. Mary's Orphanage, China.	2 69
<i>Rochester</i> —St. Luke's (of which through Wo. Aux., \$183.60), Domestic.	223 91
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Miss Skellie, \$50; Domestic or Salary Fund, \$34.78; Hope School, South Dakota, \$34.72.	119 50

WEST VIRGINIA—\$14.15

<i>Parkersburg</i> —Trinity Parish, General.	14 15
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OREGON—\$2.00

<i>Baker City</i> —Ella L. Woods, Domestic and Foreign.	2 00
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UTAH AND NEVADA—\$25.00

Utah.

Salt Lake City—St. Mark's, Guild of Good Shepherd, for "Putnam" scholarship, St. John's School, Cape Mount, Africa.. 25 00

Ketchum—St. Mark's, Domestic 8 00

FOREIGN CONTRIBUTIONS—\$75.00

Liberia (Cape Palmas)—Harper, St. Mark's, for work "in the regions beyond"..... 75 00

SOUTH DAKOTA—\$15.00

Miscellaneous—Bishop Ferguson's work, Africa..... 15 00

MISCELLANEOUS—\$3,382.98

Interest, Domestic, \$1,329.80; Indian, \$117.56;
Foreign, \$1,600.14; Sp. for Jaffa, \$12.50. 3,060 00
Offerings at the Service and Meeting of the
Woman's Auxiliary, held in Church of
the Epiphany, Philadelphia, Pa., Oct.
27th, 1887, General. 180 23
Wm. G. Boulton, Treas., for Rev. Mr. Gordon's salary, Mexico..... 192 75

WESTERN TEXAS—\$5.00

Gonzales—Church of the Messiah, Ministering Children's League, Foreign..... 5 00

Receipts for the month..... 11,487 41
Amount previously acknowledged..... 6,054 89

WYOMING AND IDAHO—\$29.50

Idaho.

Hailey—Emmanuel Church, General..... 21 50

Total \$17,542 30

APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$21,950.00,) and one-half centra expenses..... \$194,605 00
FOREIGN—Including amount not provided for last year and one-half central expenses.. \$141,144 61
Total..... \$335,749 61

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$892.58; Missions to Colored people, \$439.71), including one-half of general offerings... \$8,562.46
FOREIGN—including one-half of general offerings..... \$6,685.68
Total..... \$15,248.14

Required from Nov. 1st, 1887, to Sept. 1st, 1888, for Domestic Missions \$186,042 54

for Foreign Missions. \$134,458 93

Total..... \$320,501 47

NOTICE.

PUBLIC notice has been given through the Church Papers that on the 5th of September, which was a legal holiday in the State of New York, the letter box in the Mission Rooms was broken open and the contents, estimated to be about one hundred letters, stolen. The thief has been indicted, he having acknowledged his guilt, but the rifled letters have not been found.

It is earnestly requested that any one who may have written to the Mission Rooms about the first of September and who has received no response will immediately communicate the fact, *with full particulars* to the General Secretary, 22 Bible House, New York.